FOREWORD

As our cover indicates, this number is dedicated to the Pilgrim Spirit, the most progressive spirit of the seventeenth century, the most progressive spirit of the present century. The spirit is symbolized by a ship riding through the storm, the little Mayflower, battling her way toward the New World.

Henry Orne Rider has had on exhibition in Boston at the Vose Galleries under the auspices of the Boston University Women's Council and of the Boston Chamber of Arts over forty of his interesting paintings, many of which were "of ships that had made a Dent in American history." His painting of the Mayflower has captured the *pioneer* aspect of the Pilgrim—the effort of a little vessel of only 180 tons (smaller than some of the fishing boats off our banks) plunging into the teeth of a North Atlantic equinoctial storm, plowing through the threatening waves, battered by terrific gales, swept by tremendous seas, tossed like a feather hither and yon, pursuing a voyage of terror and danger on an uncharted, unknown sea, yet persisting through it all until it reaches its destination. This is the spirit that we exalt this month.

We have more to say about the artist himself on page 455. We take this public way of expressing our gratitude to Mr. Rider for his generous consent to the use of his painting. We are grateful for his message.

WE GREET OUR NEW FRIENDS

This issue of The Missionary Herald at Home and Abroad will go to 62,000 homes of our constituency in place of the *Guest Book* which was issued each year from 1929 to 1933.

Our purpose is to present both a comprehensive and a forward looking picture of the missionary and educational enterprises which our churches carry forward together.

We hope that those who read these pages for the first time will be so interested that they will desire to have the magazine as a regular visitor in their homes, thus keeping them in continuous touch with the representatives of their church in all lands.

And by the way

If you wish human interest stories, turn to pages 416, 419, 439, 444, 447, 448, 450.

If you are curious about social action, try pages 410, 417.

For the philosophy of missions, see pages 411, 425, 430, 445, 453.

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At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

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Onward Together!

By Fred Field Goodsell

UPON the high seas as his ship plows steadily forward, through fair weather and foul, the captain takes his bearings regularly. He has set his course and he does not intend to lose it.

At Oberlin our fellowship of churches, east and west, north and south, took their bearings again. The winds of social disorder are blowing a fresh gale. The sky is overcast. The sea is running heavily. Our ship is plunging laboriously. But we think we know where we are and whither we are going.

In this process of taking our bearings, the interested members of the ship's company have noticed several signs of an attitude on the part of the men on the bridge as well as of all hands fore and aft which bodes well for the future.

There is a healthy seriousness, tempered with humility. The storms through which we have passed have given us a wholesome respect for the strength of the elements with which we wrestle. We shall not attempt the impossible relying solely on our own strength and wisdom. We shall look to the Great Captain.

We have a new consciousness of belonging together. We are determined to stick together. We shall not break up into parts which shall give anyone or any group the sense of separateness or isolated activity.

We recognize a common Master and we are intent upon doing His will. We are sure that His will and His way are best and that the course He has set is the right one. His wisdom and His strength will bring us through.

There is a new awareness of the conditions under which all ships must sail, and a new sympathy with every voyager. This sympathy is not sentimentalism. It is realistic and active loyalty to the deepest interests of human beings the world over.

To drop the metaphor, although it is a very good one, the Congregational and Christian churches of the United States of America are challenged in the days immediately ahead to uncover and to appraise the implications of the major conclusions, but still more of the dominant mood of their representatives in council at Oberlin last June. Circumstances, including the convenient and lovely surroundings of the college campus, conspired to produce an atmosphere of moral and spiritual earnestness through which one could discern more clearly the realities with which the Christian Church in our day must deal. We were drawn together by the Spirit—the Holy Spirit which continues in our day to take of the things of Jesus and show them unto us. We were thrust out into the world of war and racial prejudice and industrial injustice only to sense the awful contrast between that world and the world of true brotherhood which our Lord would create and sustain in all human hearts under all circumstances. He called it the Kingdom of God. We would call it in the language of our day a fellowship of brotherly men inspired by a living Christ.

We should suffer no illusions as to the origin and function of the newly created Council for Social Action. In the course of time that Council will speak for itself authoritatively. But in the meanwhile there is need to keep it in its true setting. Some of those who pled for its organization asked that this new council be given a standing and a prestige (those were the words actually used) equal to that of the Home Boards and of the American Board. A good many in our midst will reflect that that is a request which no group has the power to grant. The great boards of our churches have grown up across the decades achieving their standing and their prestige through the service they have rendered and the devotion and insight their representatives have incarnated at home and abroad. The new Council must like them validate itself by its record of service. That cannot be done in a moment

by organizational fiat or by a prospectus or a program. It will be the result of well directed, well sustained, constructive Christian service.

But, as Ecclesiastes says, there is a time for everything. The glory of the present moment in the undertakings of our churches is that we have caught a new vision of wholeness—wholeness both for our own fellowship and for the world. The Council for Social Action gives us a new and a convenient instrument for expressing our sense of how Christ intended human beings to grow up together into that fellowship of brotherly men in which the welfare of each is sought for the blessing of all.

Two Roads to a Common Goal

By Frederick L. Brownlee

How the Council for Social Action and the American Missionary Association both seek a fairer opportunity for the Negro

SOCIETY is far behind in providing free opportunities and chances to earn a decent living and a share in the cultural privileges of the few for the great middle class—to say nothing about the dependent class of white America.

When it comes to the Negro there is heaped on to all the disadvantages of the middle and dependent white class the disadvantage of being a Negro.

Rightly does the gifted Negro poet, Countee Cullen, write:

"Yet do I marvel at this
curious thing:
To make a poet black
and bid him sing!"

HAPPY NOW, BUT HOW ABOUT TOMORROW?

Being a Negro! did you ever stop to think what that means? Did you ever stretch your imagination to the point where you had a terror-stricken realization of what it would have meant to you had you been born with a black or brown skin, or even an infinitesimal fraction of Negro blood in your veins? As Channing H. Tobias of the Y.M.C.A. puts it:

"If you discriminate against me because I am dirty, I can make myself clean.

"If you discriminate against me because I am bad, I can reform and be good.

"If you discriminate against me because I am ignorant, I can learn.

"If you discriminate against me because I am ill-mannered, I can improve my manners.

"BUT if you discriminate against me because of my color, you discriminate against me because of something which God himself gave me and over which I have no control."

There are practically 12,000,000 Negroes in America, ranging from black to near-white, who, for the most part, are discriminated against, disadvantaged, humiliated, unfairly tried, unjustly condemned, shunted aside, educated in separate schools,

asked to learn to be Christians in separate churches, transported in separate cars, debarred from museums of art, concert halls, theaters, parks, swimming pools, residential sections, etc.

Yet Negroes are assessed taxes at the same rate as white people; judged by the moral standards set by privileged white people; expected to be as well-informed as white people; accountable under the same laws as white people; ruled by people for whom they cannot vote; judged by laws in the making of which they have no part; murdered or lynched by white people who frequently not only enjoy immunities under the law but are praised by their fellow citizens; shunted aside to live in overcrowded shacks or tenements which are fire hazards and breeders of all kinds of diseases because of unsanitary conditions both within and without.

Talk about the irritations which produced the Boston Tea Party, the Declaration of Independence and the Revolutionary War! The men of Concord and Lexington, yes even of Valley Forge, suffered mild deprivations, and those only for a season, as compared with the age-long and continued suffering, injustices and humiliations of the American Negroes.

When one's imagination begins to glimpse what it all means, he wonders how professing Christians, north and south, east and west, can pray the Lord's Prayer, face a picture of Jesus, read the story of the Good Samaritan, or enter a "House of God" without trembling from fear while smitten by a guilty conscience.

And yet in the year 1934 our Negro friends tell us they feel more hopeless than ever when it comes to progress in inter-racialism. The way has been long and hard. The way ahead, they tell us, is dark, with no apparent egress toward the light.

The Responsibility of the Council for Social Action

There are two things which conscience-stricken followers of the Master ought to do about this American incubus: remove it by changing the attitudes of the privileged toward the under-privileged; secure civil privileges guaranteed by some due process of law. These tasks are exceedingly difficult. Man's selfishness is deep-seated; his prejudices are fed by emotion and rationalized by sophistry.

These basic tasks become the primary responsibility of the Council for Social Action created at the General Council in Oberlin. The spirit which gave birth to that Council is the same spirit which gave birth to the American Missionary Association before the Civil War. The Association rejoices in the birth of the Council and means to coöperate with it in every way possible.

One Door of Opportunity for the Negro—the Physics Lab. of Talledega College

Hard though it may be for the Association to sacrifice a share of its income from the churches in order that the Council may get under way, yet the sacrifice will be made gladly in order to have something accomplished at the heart of the American tragedy of interracial relations. Should the Council succeed, through miracle or otherwise, in speedily removing from our midst the green-eyed monster of selfishness, jealousy, and prejudice, the American Missionary Association would find its own task much lighter and its own goals much nearer.

Meanwhile a second line of action must be maintained, improved and strengthened.

The Association's Line of Work

Even in a prejudiced, vertically barred society there have ever been ways toward progress. The founders of the American Missionary Association were abolitionists—social actionists. They did their part in striking a blow against slavery. But their interest did not end there. They were primarily concerned about the souls and minds and hearts of free men.

So they took the gospel of brotherhood South and lived among black folk while they established and conducted schools, colleges and churches among those who knew not how to use or profit by their suddenly achieved freedom. Most of the institutions founded in the earlier days have become public schools. Those which remain should be enlarged, improved, and made more effective.

While the Council for Social Action turns its X-rays on our diseased social organism, and hopes to remove the cancer of prejudice through surgery if psychology fails, the schools and colleges of the American Missionary Association, which exist for the underprivileged because of prejudice, should go forward triumphantly producing within the under-privileged group noble and able men and women through education, religion and intimate human contacts.

Dr. James Hardy Dillard, the dean of education for Negroes, not only in his native South but for the whole country, has saved American Missionary Association secretaries from striking this note alone and under the suspicion that they do so because it means their bread and butter by voluntarily saying:

"Anyone looking back twenty-five years can find causes for gratification at the progress of racial relations in the South and an advance in the provisions for education for Negro youth. Some who are newer in the field naturally may be impatient that inequality and unfairness still exist. It is when we look back that we see the real progress which has been made.

"In nothing has improvement been more marked than in the Negro colleges, and in none of these has the good work been more apparent than in the colleges fostered by the American Missionary Association. Talladega, Straight, Tougaloo, Tillotson and LeMoyne stand out in their respective districts. The recent advances at LeMoyne have been a source of special satisfaction. A first-class college is needed in Memphis. It is good to think of the genuineness of the college work which is being done in these institutions and of the influence of this work.

"As to secondary schools, it seemed to me a wise step for the Association to surrender such as might not be needed in view of the readiness for advance in public high school work. But in my opinion it is well to hold some of these schools. I still have the idea, expressed some years ago, that there will always be plenty of room and need for high-class high schools conducted privately or by the various religious denominations. In fact, such schools are helpful to the cause of public high schools. They are more free in their programs than public schools, and act as incentives to thorough work, in which our public schools are still too largely lacking."

Rev. A. C. Garner of New York City sets a good example in the use of the Cent-a-Meal Box while his young friend follows gladly in the sacrament of giving.

The Way

By Dorothy

NOT forcing Western civilization upon India but helping Indian people to get well is the purpose of the American Hospital, in Wai, India, according to Drs. Lester H. and Rose F. Beals, now returning to their work after furlough.

It is not so hard to tell about the work of one skillful missionary doctor in a family, but when they come in sets of two as in this case, it isn't so easy. Teamwork seems to be one of the many talents of these two Christian physicians, so probably both of them would agree with what either of the other said. Therefore, when we say "Dr. Beals," we mean Drs. Beals!

Wai, not a large place, perhaps 10,000 souls, is located about 100 miles from Bombay. It is a great religious center and a stronghold of orthodoxy. Through it runs the sacred Krishna River, and at four o'clock in the morning Brahmin widows may be seen on its banks performing their religious ceremonies. Yes, only 10,000 live in Wai, but it is in the heart of a valley with 600,000 persons and when sufferers come to Wai Hospital and clinic for help, it sometimes seems to the Beals and their associates that all 600,000 are there!

If you have in your mind when you think of Wai Hospital the picture of an imposing building with gleaming white walls, sound-proof floors and immaculate equipment, you will have to make drastic alterations in your mental picture. Think rather of a neat little hospital with only 80 beds and 200 or 300 needy patients, awaiting patiently for the help that loving and skilled surgeons' fingers can give. As a matter of fact sickness is rather a family affair in India. Every patient brings a good part of his relatives with him. And they in turn bring an array of pots, pans, bedding and wood. While this "gathering of the clans" means that they may really help nurse the patient and thus relieve the hospital, they also often upset the doctor's careful diet instructions and work havoc with the patient's progress.

Adapted to India

The astonished visitor to Wai would see patients in bed, yes, but more sleepers on the floor, and here and there perhaps a goat tied to the bedpost. That's India in the village for you. No Western civilization being foisted upon Indians there! "Our hospital is no more like the Peter Bent Brigham Hospital in Boston, for example, than is a mud hut of India like one of your beautiful homes," declares Dr. Rose Beals; "our hospital is an *adaptation to India.* It has been developed into what they can get well in. That's what we are there for—to help these needy people get well."

"Our operating rooms are just as fine as we can possibly make them and our equipment is of the very best," points out Dr. Beals. "We have an X-ray and beautiful sterilizers and modern instruments. The operating rooms are like America—but the wards—the hospital—are India." Another American doctor has said, basing his statement on statistics, that comparatively few Indians are being educated as yet in the medical profession and that the need is so great that nothing India can do within the next 80 or 100 years will meet it. Fully 90 per cent of the people in the villages are unable to secure proper medical care, according to repeated statements from native teachers and pastors.

Something Doing All the Time

Life is never boring for a medical missionary, these two doctors maintain. You never know what is going to turn up within the range of medicine and surgery. It may sound like a tall

# of Wai

P. Cushing

SOME OF THE WAI HOSPITAL STAFF

Left to right the Americans are: Dr. Hume, Dr. Rose Beals, Dr. Lester B We regret that we do not know the names of the Indian doctors, and that the American ladies are missing.

story, but Dr. Rose Beals testifies to its truth, namely, that little boys often get seeds in their ears which sometimes have to be removed under an anesthetic. One child indeed had a seed in his ear so long that it sprouted! All in a day's work is a six-year-old boy who had nearly cut his tongue in two; a child choking on a copper piece; a little girl sobbing painfully in her father's arms because she has a fish hook embedded in her hand; a Cesarean operation; a case of appendix; fractures; fevers of all kinds; bad burns and accident cases of every description.

Indeed the blind go home seeing and all the common and "uncommon" ills are treated at Wai. "We carve them and X-ray them and Kahn them and *love them.* We try to specialize in brotherliness and sympathy and the divine humanities Christ talked about. Anyway the hospital talks a language the people can understand," declare the Doctors Beals.

These two Doctors Beals are beloved by the Indian people. Those who knew Dr. Lester in his early work at Ahmednagar in a small clinic, recall the confidence which the Indians placed in him. During a terrible bubonic plague outbreak efforts were made to have the people inoculated. "If you will send for Dr. Beals," they asserted stubbornly, "we will be inoculated." Dying by the hundreds, yet refusing inoculation unless their Dr. Beals gave it! He came upon receipt of a wire, from 130 miles away. The people crowded the mission compound. During those three days Dr. Beals inoculated more than a thousand persons. And at last the prejudice against inoculation was broken down and now every year hundreds of lives are saved because confidence was awakened by a modest American physician. In recognition of his services to India, Dr. Lester was given by the Government the Kaiser-i-Hind Medal.

Poor, wizened little babies, victims of opium, make up a large number of the patients which Dr. Rose treats. Mothers give the babies opium to keep them quiet. About the time the child is two years old they begin to break it off. "That habit," says the doctor, who specializes in caring for mothers and children, "is one of the big things we are working against in Wai."

That a baby could laugh in its bath came as a tremendous surprise to a group of mothers in a village baby clinic. According to the native custom, for there is no tub or big dish in the outfit of the average Indian home that will do for this ceremony, the mothers sit on the ground, spread their feet out and lay the babies on them with heads near their feet. Then they pour a dish of hot water over a screaming infant.

So the nurse and doctor from the hospital searched for a way that would be sufficiently Indian and yet much more comfortable for the victim. Miss Katherine Mix, R.N., of Worcester, Mass., showed the mothers how to bathe baby on a board; how to tenderly wash out the eyes, the nose, the ears—and did the babies like it? They gurgled and laughed through the whole performance, while out in front the mothers laughed with them, after getting over the amazement that the usual howling operation could be accomplished peacefully. They went on then to instructions in diet and general child care.

"You will do well if you get 50 babies," said

Dr. Lester to his wife the night before the first clinic. When the day dawned there were between 600 and 700 infants present!

In Word as Well as Deed

The rose does not need words to put over its message, was the idea put forth by Mr. Gandhi, thus introducing the discussion of the so called "fragrance method" in missionary work. "This idea of Mr. Gandhi's," said Dr. Rose, "is a very typical Indian thought." But there are other things that are typically Indian which the folks of Wai Hospital have found out, and that is that their patients and their friends are deeply interested in what the Bible women and preachers connected with the hospital have to say in song and story. "Talking about God does not seem strange or out of place to them," comments Dr. Lester. "They talk and think about God a great deal themselves, although their notions of what God is like seem strange compared with what Christ has told us and shown us about Him."

The staff members of the Wai Hospital have a devotional service daily at seven and such patients as so desire may join them in the old operating room. Among the constant attendants at one time was a Brahmin. He was the head of a Cow Hospital. One day he said to Dr. Walter F. Hume, the other American doctor on the staff, "I want to thank you for the inspiration and the privilege of attending your staff prayers. I have taken your example and have instituted prayers at our hospital for all the attendants. I should be pleased to have you come and join us some day."

The family of a patient comes and camps at the hospital, feeding itself AND their sick one.

Another patient, a Mohammedan, said one night to the doctor as he stood by his bedside, "Sahib, I have been to many Christian meetings and seen many Christians but I never understood till I came here to this hospital what was meant by the love of God! Here I have seen that with my own eyes."

Every Saturday night a big bus rumbles up to the hospital door followed by the little Model T of the Beals and into these conveyances pile the young people, some of the nurses and the doctors. They carry flash lights, a big cotton rug, a pressure kerosene lantern, and, most important of all, hymn books. Off they bump over rutty roads into a village. There the people welcome them and as the soft Indian night closes in they sing and pray and tell the Christian story. "Christianity is permeating the land," says Dr. Rose Beals, "it is like the leaven hidden in a measure of meal."

Training for the Future

The Drs. Beals have been working in India for over 30 years. They have on their staff another American doctor now, Walter Fairbank Hume, M.D., and two foreign nurses, Miss Katherine Mix, mentioned elsewhere in this story and Miss Florence Ridley, an English R.N., but a graduate of Peter Bent Brigham Hospital in Boston. There are also three Indian doctors, two men and one woman. These come from the medical schools and stay for two or three years, invaluable internes, leaving often to take up responsible positions elsewhere. "They make just as good doctors as any of us from the West, when given a chance for adequate training and experience," declares Dr. Lester. They have a nurses' training school and, of course, Indian nurses on their staff. Although the patients are poor, practically all of them contribute to the expenses of the work in return for treatment, and Dr. Beals points out, "contribute far more than is received from America."

Not long ago an editorial appeared in the *Social Reformer*, a Hindu paper, edited by a Brahmin in Bombay. It described the Hinduism

of today, at least as it is operative among educated Hindus, as an "indistinguishable blend of Hinduism and Christ's teachings." Dr. Rose Beals finds the following statement from this editorial highly significant: "Christian missionaries, particularly the great educationalists among them, have been the main instruments of this vivifying process in modern India. The diffusion of Christ's teachings, which to our mind is the great achievement of missions in this or any other land, has helped our growth."

And that, comment the Drs. Beals, from an Indian Brahmin!

Dr. Walter Fairbank Hume, who has been at Wai for fourteen years, has, in addition to his skill as a surgeon and general physician, a splendid knowledge of the language and a sympathetic understanding of the people. He is the descendent of two famous missionary families, the Humes and the Fairbanks, and was born in Ahmednagar. Of this co-worker; and of Miss Ridley and Miss Mix, the foreign nurses; of the Indian doctors and of the Indian staff, the two Doctors Beals speak with deepest appreciation. It is quite evident that because they themselves happen at the present moment to be in the American spotlight, they are concerned lest their splendid colleagues be overlooked!

Dr. Walter Hume has a pull with the people of India.

The Council for Social Action

A Message to the Churches

THE Council for Social Action, created by vote of the General Council at Oberlin, having met for organization and the consideration of its program, wishes to convey to the churches its judgment as to the spirit and the method of the program to be undertaken.

The Council for Social Action finds its justification and impulse in the teachings of the prophets and of Jesus; we seek no other charter. The insistence of Jesus upon the infinite worth of a human being and his absorbing devotion to that redeemed order of brotherly men in which the rights of the individual will be protected and enlarged furnishes the foundation upon which we must build. The old injustices and the old cruelties are still among us, augmented and implemented by the new skills which mankind has achieved. The Gospel of Christ for the cure of the individual soul is as valid today as it ever was; in our emphasis upon the obligation of Christians to think and act collectively for the curing of social ills we would not minimize the historic emphases of the churches, tested and validated by experience. The Gospel of Christ is needed for personal reconstruction and for the fighting of those scourges which destroy the human soul—hate, pride and covetousness.

In mapping our program, we propose to start from human situations and human needs, rather than from a definitive blue print of the future of society. We do not know what lies at the end of the road down which the world plunges, nor what sort of a world society will emerge. We would avoid labels, and the tendency to label every movement with the trade term of some social or economic theory. In a word, the Council for Social Action is committed neither to Communism nor Socialism nor Capitalism nor to the New Deal. It seeks to do its work in the spirit of Jesus and to meet in this spirit the pressing problems of today.

The situations which we face in human society are so complex and so baffling as to call for all the wisdom and devotion which the Church of Christ can give. Our machine civilization has broken down. The wreckage crushes both guilty and innocent. It seems evident that the civilization which once seemed so fair must yield to a new civilization built on different lines. Who can predict the outcome of the present economic and social upheavals? However, the Church of Christ surely has a stake in all situations where men and women and children suffer hunger, cold, and the loss of fundamental self-respect. It does not matter whether the victim be white or black, Japanese or Indian or Mexican. The situation which we face reaches far beyond our national borders. Peace and justice are now of international moment, and their establishment is among the primary concerns of mankind.

Field and Program

The Council for Social Action, under orders of the General Council, is considering with great care its field and program. We seek to serve the churches in their effort to minister in the great areas of social strain. These are various and demanding. Chief among them, as we conceive our responsibility, are the following:

1. International relations and the struggle for peace.

2. Rural life and the ethical implications of the rural-urban conflict.

3. Industrial relations and the struggle between those who own and those who handle the tools of production.

4. Racial relations and the confusions and conflicts caused by the presence in America of men of many races and alien cultures.

Our efforts will be under three main heads: research, education, and action. At each step in the process, the effectiveness of the Council will depend upon the critical and generous coöperation of those who believe in it. We stress the mood of exploration and education rather than of pronouncement. We are not much concerned about resolutions.

We seek to deal fairly with the constituency of the churches. We cannot speak for every member of the Congregational and Christian churches of the United States. There are men of many minds among us. Each has a right to speak for himself. The Council seeks to serve individuals and groups who would strive for the common good.

Several men and women will be chosen as secretaries of the Council for Social Action to serve the churches in these great fields of social concern. We seek those whose peculiar competence equips them to speak with authority. We would avoid those who have complete solutions of society's riddles. These will be our leaders in making effective a program of research which will uncover the roots of social strain; a program of education which will carry facts and persuasion to all our churches; and a program of action which will enlist the energy and devotion of our people.

It is a crusade to which we are called. Crusades need crusaders. This great new movement inaugurated at Oberlin will succeed if the ministers and laymen in our six thousand churches respond to the General Council's action and unite for the realization of the Kingdom of God on earth.

THE COUNCIL FOR SOCIAL ACTION
Arthur E. Holt, *Chairman*
Theodore A. Green, *Recording Secretary*
Hubert C. Herring, *Director*

Portland, Maine, Sept. 3, 1934

(Also published in *Advance*, Sept. 13)

Paul Nilson Interviewed

By Sara White

A member of the staff of the *Boston Traveler* gets the mind of one of Turkey's best American friends

OBSCENE American films have been protested in Turkey and are believed to be at least partially responsible for the recent establishment of a movie censorship in Asia Minor.

American film companies tend to dump cheap, uncensored films upon countries like Turkey—according to Principal Paul E. Nilson of Talas, now in America on furlough.

"German films are cleaner and their technique is more beautiful than that of most of the American films one sees in Istanbul," says Mr. Nilson. "Americans accompanying Turkish friends to American movies at times have been embarrassed when those who do not understand the English conversation asked them to translate."

Mr. Nilson has served twenty-three years as American Board educator in service in Turkey. The Government gave him a permit to open a modern trade school in Central Turkey and he exhibited the first movies, educational and news films, seen by the peasants in the villages radiating out of old Talas.

When Mr. Nilson journeyed from Rockford, Illinois, to the Tarsus of St. Paul in 1911, Turkey was a dismal land of despotic sultans, whirling dervishes and veiled women. Today this mild, earnest educator glowingly describes New Turkey—a friendly, eager nation leaping forward in industry and popular education and welded together by loyalty and love and trust and respect for President Kemal Pasha and his government as never before in Turkish history.

"Turkey is poor," he declares, "but Turkey does not borrow. She pays as she goes. The people are heavily taxed. Twelve years ago and more these taxes went for the luxuries of the Sultan and his harem. During the last decade tax receipts have paid for the construction of great factories, for elimination of malaria and small pox and establishment of state supported medicine, for night schools for adults as well as day schools for children, for installation of electricity in big cities and towns, and for service by specialists of potential oil developments, railroads, air lines and mining.

"Her commerce used to be largely exchange of beads and rugs. In the last two years Turkey has employed a score of American specialists to survey her railroads, her custom house inspection and her mineral lands. They have begun to drill for oil. Two American economic specialists came to Ankara [the capital] recently.

"Yet Turkey does not want to merely imitate America and Europe. Her leaders insist upon development of Turkish brains.

"The Government today is strictly secular and schools must be secular. When we were establishing our school at Talas, the Government told us that they were providing for general academic training but that what they needed was trade schools or "Life" schools, as they call them, where Turkish students would learn to make a living in the world.

"So we teach at Talas the trades and commercial subjects. After a five-year course students can read and write English; at least they can use English in conversation and reading and can understand English books on commerce and the trades. [There are not many trade books in Turkish.] English, too, is becoming a diplomatic language. The Government is actually increasing English in its schools while French is on the decrease. All the boys at Talas learn to typewrite in English and Turkish.

"We have 55 boys, most of whom come from the villages and whose fathers are simple farmers plowing with the same kind of plows their ancestors used two thousand years ago. We do not have girls in our school, although Turkish grade schools and universities are co-educational. Women are coming into their own. Already Turkey has a woman judge, women lawyers, women doctors.

"Turkey makes bold moves to procure great

scholars for her universities. An especially bold stroke occurred when she reformed her university in Istanbul and engaged twenty German Jewish professors who had been expelled from Germany by Hitler.

"I believe," says Mr. Nilson, "that people can learn more quickly from what they see than from what they read, and so some time ago I began to use stereopticon slides for lectures in the villages. Later we bought a small movie camera. We would photograph public events like the recent dedication of a million dollar textile factory by the Prime Minister, or we would buy educational films such as pictures showing how the mosquito causes malaria and how the disease was being eliminated by swamp-filling projects. The Government became interested in what we were doing and gave encouraging assistance through a letter from the Minister of Education to the local school superintendent and through the presence of leading officials. On arriving in New York I met a member of the Turkish Department of Education who was here to supervise Turkish students in American universities and who has actually completed the first Turkish educational "talkie" on chemistry at the Western Electric laboratories.

"Poverty is general in the district around Talas. When I arrived in New York," Mr. Nilson goes on to say, "I hunted for three days before I could find a man with a patch on his trousers. I finally spied a mended worn place on the trousers of a certain Board Secretary—but he used to live in Turkey where patches are common.

TALAS IS SEEN ON THIS MAP DIRECTLY UNDER THE LETTER R OF TURKEY

The Gazi of Turkey, Mustafa Kemal Pasha, teaching new alphabet at Kayseri (twin town to Talas, Mr. Nilson's home.) His Prime Minister, Izmet Pasha, is beside him.

"I found a ditch digger in Boston the other day who gets four dollars a day. A man who works in a ditch in Turkey makes only forty cents a day and has to support a family of five or six on that. Of course the people have little furniture, no luxuries, no telephones or radios. Most homes have rugs that the women continue to weave at home, and some of them have a sewing machine.

"The average village houses are small three or four room affairs which they build themselves of materials abundant in the neighborhood. If stone is abundant, then the houses are all of stone; if wood abounds, then wood.

"Ten years ago the people traveled through Turkey armed. Now the roads are safe and no one thinks of carrying a pistol. Daggers and revolvers are not allowed, and crime like banditry and murder is seldom heard of. Smuggling occurs along the Iraq and Syrian borders because of high Turkish tariff. This is so difficult to suppress that Turkish newspapers report that an average of one man a day is killed by the border police, and if a smuggler is caught he gets at least six months."

A Special Message

By Paul Nilson

AFTER eight years in central Turkey we are home again and already eagerly looking forward to the return next summer. We would thank you all who have made our mission of love and friendship possible. We must also express our gratitude for the beautiful hospitality of the Turkish people among whom we worked and for the toleration of the government that allowed foreigners in their midst in a time of extreme nationalistic fervor.

The world rightly honors the Republic of Turkey and her unique President Mustafa Kemal for the progress made in the past ten years in education, health, industry, peace. In the breath-taking reforms we see the work of men inspired by the love of their nation. But are they not leaders raised in God's own plan to bring new measures of opportunity to the underprivileged, those who live in poverty and ignorance? In this whirlwind of change and advance, in which God is the center, it is our privilege to work quietly on, coöperating with the government and helping those whom we meet to use their new-found opportunities for bringing more peace and joy into their lives.

Turkey's task is still far from completed. A Turkish school inspector told me: "It will take fifty years at the present rate of progress before we shall have a school in each village." Health centers, hospitals and doctors are in the cities. Most of the 40,000 villages have not even a drug store, much less a physician. The average American home has more luxury, conveniences, books, spiritual and intellectual opportunity than a whole village. The average village family turns over hardly $100 in a year and the economic survey showed a per capita yearly profit of but $1. The Turkish villager is always under a depression.

On leaving Ankara, the capital, the last official with whom I spoke said, "Tell the Americans that we want America's friendship and that our earnest hope is to continue our progress as a land of Peace."

Mr. and Mrs. Paul E. Nilson of Talas, Turkey, and children (left to right) Paul, Dorothy, Mary, Sylvia. The picture was taken two years ago.

H. W. Gates

W. R. Kedzie

J. L. Lobingier

H. T. Stock

They Serve by Leading

Expert Exponents of Our Educational Tasks

THE Education Society exists to supply our churches with leadership in those fields where religion and education meet. It works through a staff of experts who develop new plans and methods and then work out their application to the life of the local church.

The staff is an unusually well balanced one. And right here it should be said with real emphasis that every member of the staff recognizes the value of sound educational methods, but even more does he recognize the vital Christian content of religious education. He is not obsessed with that passion for technique which has confused so many educational leaders. He feels keenly his responsibility for giving practical help to the average church school worker.

This is an essentially personal service, and its effectiveness depends almost wholly upon the personalities of the men and women through whom it is given. This being so, the best way to "present the work" of the Education Society is to describe the experts who compose its staff and then outline the responsibilities which each carries.

Herbert Wright Gates is a man of kindly, thoughtful countenance and twinkling blue eyes who grew up and lived for many years in Chicago. He attended Amherst College and Chicago Seminary, taught, worked with the Y.M.C.A., and put in ten years as superintendent of the Brick Church Institute of Rochester, New York, before moving to Boston in 1910 to become head of the Department of Missionary Education of the Education Society. Since 1920 he has been General Secretary charged with the administration of all its activities. Herbert Gates is a clear and objective thinker whose judgment is highly valued by our denominational leaders. His manner is quiet, unassuming, almost casual. He likes young people, looking forward from year to year to the privilege of mingling with them at Northfield.

William Roscoe Kedzie looks like a college professor, and with good reason, for four of his parents and grandparents followed that profession, not to mention numerous uncles. He was born in Oberlin, and also studied theology there. After twenty-seven years in the pastorate culminating in a full decade with the First Church of Cleveland, Ohio, he became Secretary of the Educational Institutions for the Education Society. His primary task is to serve as adviser and friend to hard-pressed schools and colleges of Congregational and Christian affiliation. His mind is analytical. First he gets at the facts in a given situation and then works out a solution in which shrewdness, diplomacy and courage all have a part. His advice has helped to solve more than one difficult administrative problem.

John Leslie Lobingier was originally a Disciple, but was properly drilled in the outlook of our fellowship while serving as educational

E. L. Shaver

H. C. Herring

F. L. Fagley

R. W. Gammon

pastor of the newly united church in Oberlin from 1921 to 1926. He has also had experience as a pastor, a Y.M.C.A. secretary during the war, and in church federation work. Since 1926 he has been Secretary of the Department of Missionary Education and World Friendship of the Education Society. His task is to work out ways of presenting Missions which are educationally sound and at the same time appealing. Quiet, punctilious about details, he is persuasive in his approach, and is masterly in his conduct of constructive discussion. He is an effective administrator as well.

Harry Thomas Stock is an Illinois product who spent five years of his youth as librarian of Chicago Seminary, and then in 1922 became Secretary of Young People's Work for the Education Society. In this capacity he has prepared endless programs and comments on young people's topics, attended numerous young people's conferences and traveled far and wide. He has a friendly smile, which at once establishes him with young people. Because of this and a great deal more he has had the satisfaction of seeing the young people's organizations of our churches increase both in numbers and membership, while the summer conferences have continued to multiply even through the years of the depression —a development which is due in no small measure to Dr. Stock's wise and constructive leadership. He is recognized by associates of other denominations as one of the ablest leaders in his line throughout the country.

Hubert Clinton Herring is the well-known son of an illustrious father. He was educated at Oberlin and Union Seminary and served churches in Burlington, Wisconsin and Wichita, Kansas, before becoming head of the Department of Social Relations of the Education Society in 1924. A year later he discovered Mexico, whither he has wandered regularly ever since with his now famous Seminar. Hubert Herring is more given to ideas than to organization. He has had much to do with the improvement in relations between this country and Mexico. Latterly he has instigated the movement which led to the setting up of the Council for Social Action at the Oberlin meeting of the General Council. Hubert Herring is a wizard with words. On the printed page he can turn the original phrase with ease and power, while on the platform he has become increasingly effective.

Helen Grace Murray was originally a Methodist missionary serving as the head of girls' schools in Mexico and Argentina. Two years of study at Union Seminary and Columbia served as a bridge from missionary work to the position of associate to Hubert Herring in the Department of Social Relations. Miss Murray is a keen observer of life, whose sympathies are always on the side of the under-dog. Both as a writer and a speaker she stirs people up. She is especially popular as a "stimulator of thought" at young people's conferences.

Katharine Terrill is the research specialist of the Department of Social Relations—a position for which her experience in library work has well fitted her. She is a patient gatherer of facts,

the fruits of whose labors appear in the monthly sheet, *Church and Society*, in numerous leaflets and in various other ways. She not only has command of many facts, but expresses excellent judgment as to the relative value of those facts.

Lucy Eldredge was an active force in the life of the Christian churches prior to the merger. Since 1931 she has been associated with Harry Stock in the Department of Young People's Work with her headquarters at Dayton. She has been an effective leader in the development of the four Ohio young people's conferences and also the one held in Indiana. She likes such gatherings so well that she even has one each winter at Defiance College. Out of her contacts with the churches has grown a voluminous correspondence with numerous young people on all sorts of topics.

Erwin Leander Shaver comes from Wisconsin. He had held several pastorates and spent two years in college teaching before coming to Boston in 1922, first as district secretary of the Education Society, and then since 1926 as head of the Department of Leadership Training. In this capacity he devises ways in which the teachers in our church schools may be encouraged to better work. This involves the promotion of teacher training classes and the development of correspondence courses. Every year shows an increase in the number of people availing themselves of these opportunities. He has developed programs for the workers' conferences in the local church, having helped to make these meetings an effective means of progress and improvement in the local church.

Frederick Louis Fagley is the latest addition to the staff of the Education Society. As Secretary of the Commission on Evangelism since 1919 he has been editing a variety of material tending to quicken the life of our churches. In recent years he has also held numerous seminars for ministers for the discussion of Evangelism, Worship, and kindred themes. Without severing his connection with the General Council as Associate Secretary he is relating his activities to the Education Society as Secretary of Adult Education.

Robert William Gammon is one of the landmarks of the Middle West, and is the oldest resident of the denominational offices at 19 South LaSalle Street. For twenty years he kept open the "Western Window" in the *Congregationalist*, and still writes for *Advance*. He began preaching for the Quakers when merely a boy. After study at Earlham College and Chicago Seminary and thirteen years in the pastorate he became the western representative of the Education Society in 1911, and has borne the title of Associate Secretary since 1925. He was instrumental in securing the Tower Hill camp grounds for the use of the churches; has fathered a variety of young people's summer conferences; has spoken up and down the land in the interests of religious education; best of all he has been a friend to everybody. Probably nobody knows the churches and ministers of the Middle West better than he.

Charles Grant Murphy grew up in Ohio but soon gravitated toward the West. For eighteen years he represented our denomination in home missionary and educational work in Oklahoma and regions adjacent. Since 1917 he has been the field representative of the Education Society in Nebraska and South Dakota, where he has so endeared himself to the young people that his common title is "Father Murphy." His most active interest has been in the development of the four young people's conferences which are held each summer in his territory.

Fred Grey was born in England, but came to this country in 1894 and almost immediately entered upon home missionary work in Kansas. In recent years he has represented the Education Society in Washington, Oregon and Idaho, introducing better methods into our church schools in that vast area and promoting the three young people's summer conferences for which he is responsible.

We regret our failure to print the portraits of the three women members of this educational team. It was through no fault of theirs. We men simply missed a good chance, and the article is the poorer in consequence—EDITOR.

Broadening the Base

How you may help to lay the financial foundations for 1935

And so d Janet C tadora o the Victo Church, Jamaica, L. I.

THE returns from invested funds are decreasing. Taxes are increasing. A conscious effort is being made to secure a better distribution of the national income. How can an adequate support for Christian Missions be secured in the face of such a situation?

The obvious answer to this question is more givers more deeply convinced of the worth of the enterprise. In the past, Missions have been maintained by the rare devotion and generous giving of a relatively small proportion of the constituency of our churches. Too much praise cannot be given them for their sacrificial spirit. But in view of present economic tendencies our hope lies in the winning of more givers to the Christian enterprises supported by our churches.

Fortunately, in our Congregational and Christian fellowship at least three movements are working toward this end.

The first and most fundamental is the endeavor to relate our missionary enterprises more intimately to the forward-looking tendencies of the day. In the past Missions have all too often been regarded as something a bit to one side of the path of progress, as a hobby of certain individuals rather than as the passion of the church. During these days of depression a number of steps have been taken to correct what has always been more of an impression than a fact.

The Laymen's Inquiry put Foreign Missions under the microscope of penetrating investigation, and came home with a set of recommendations with which the American Board is in hearty sympathy. A similar although less spectacular process has been going forward with respect to Home Missions. In our own fellowship the most sensational endeavor to relate the faith of the churches to the pressing problems of the day has been through the setting up of the Council for Social Action by the Oberlin Council.

Many people are perplexed and some are troubled by this step. It is too soon for anyone to pass judgment as to the wisdom of its plans. But surely no one can question the desirability of bringing the idealism of the churches into more intimate contact with the baffling questions which confront the nation. The impulse behind the Council for Social Action is intelligent, brave, and Christian. The result of all these tendencies is to place the driving wedge of our missionary enterprises more nearly at the heart of the life of the nation and the world than ever before. Because they move in the central spheres of modern life they deserve a more general support than they have had in the past.

Technique for More Intimate Contact

During the past two years our Boards, with the assistance of the State Conferences, have been developing a new technique for approaching the churches. In times such as these the need has been felt for a more intimate contact with our constituency than that afforded by either the printed page or the platform speech. This has been found through what is known as the Church Officer Visitation.

Although the plan has many variations, the typical procedure is for a team, usually of two people, to sit down with the responsible officers of a church for an evening's discussion of the

effectiveness of its own life and its relationship to the larger concerns of the Kingdom of God. The procedure is informal. Speeches are discouraged. No attempt is made to "put something over." Yet out of an animated conversation the leaders of a church are likely to gain a larger conception of their responsibilities.

The genius of these meetings lies in the man-to-man contacts and the frank and free discussions which they provoke. If such a visitation has not already been held in your church, why not suggest that one be arranged? The chances are that it will lead some "hard-headed" trustee to see Missions in a new light.

New Methods for Gathering Funds

The depression years have also brought a new method for gathering small gifts through the Cent-a-Meal boxes. As a leader among the women of the West has remarked, "Nickels have achieved a new dignity in recent months, while pennies have come into their own again." These boxes are bringing in much needed funds, but even more important is their educational value in stimulating the habit of giving. On thousands of our dinner tables they stand as a constant reminder of the larger activities of our churches in the making of a more Christian world. If your church is not using them, why not order a few—see if the response does not surprise you.

So far as the support of the State Conferences and National Boards is concerned for 1935 the crucial moment is the financial canvass which most of our churches will hold this fall. The time has gone by for merely "continuing existing pledges for another year" or conducting a solicitation by mail or in some other nonchalant fashion. The situation which confronts most of our local churches calls for vigorous action. The suggestion has already gone to our pastors that the utmost of novelty be introduced into this year's canvass, but that the essential elements of a personal contact with the entire constituency within a limited period of time be retained.

Many of the readers of the HERALD will participate in the canvasses which their churches will hold this fall. May we suggest that you see to it that Missions are not overlooked in the face of the pressure to secure local funds? If your church has a single budget, endeavor to secure for Missions the same proportion of the total which was theirs in 1930. If you use the double budget, take it upon yourself to see that the canvassers have some adequate notion of what the benevolence budget of your church represents.

Actually taking part in a financial canvass is a high privilege for those who are sincerely devoted to the cause of Missions, for it affords an unparalleled opportunity to win converts to the wider conception of the Church's functions. This is the spade-work which must be done if the noble work of the past is to be carried on.

Three circumstances make it easier to ask for gifts to Missions this fall than in other years.

Thanks to the widespread discussion of Missions which was precipitated by the Laymen's Inquiry both in the pulpit and in the secular press more people have had their thoughts turned in this direction than ever before in recent years. A wise canvasser will seek to capitalize this tide.

The deprivations and losses of recent months have softened the hearts of many people until they are more ready to share the little that they now have than they were to give of the abundance which once was theirs. If you do not believe this, read the article on South Dakota in this issue of the HERALD. Never were our people more disposed toward generosity. In many cases all that can properly be asked is a "token payment" in the way of a very small pledge, but such gifts have value both for their own worth and for the precedent which they establish for a more prosperous tomorrow.

In homes where the Cent-a-Meal boxes have introduced the custom of giving to Missions, the advisability of making a regular pledge through the red side of the church-offering envelopes might well be suggested. The cent-a-meal arrangement should be but the first step in giving to Missions; the second step should be a pledge.

A broader base for Missions means not only a better financial support but more hearts participating in the high endeavors for which Missions stand. As we enlist new supporters we enlarge the Kingdom of God. Could anyone ask for a more inspiring task?

From Relief to Annuity and Back

By Lewis T. Reed

JAMES RUSSELL LOWELL years ago paid his tribute of respect to that attitude of mind

"Where faith made whole with deeds
Breathes its awakening breath into the lifeless creeds."

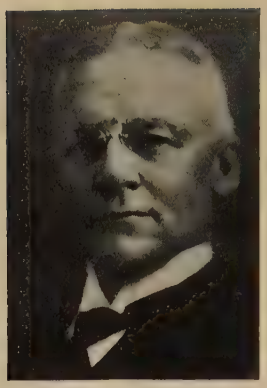
To a great degree the trend of Protestant thought for the last fifty years has been in the direction of fulfilling faith with deeds, interpreting the great words and doctrines of Christian faith—Love, Sympathy, Fellowship—into deeds expressive of those divine moods.

The whole missionary and benevolent program of the Congregational and Christian churches has been sane, practical, and sympathetic as well as idealistic. No one who knows at first hand the missions of our churches at home and abroad has to offer any apology for the symmetry of our work. Constantly handicapped by lack of funds, not exempt from human fallibility, in frequent conflict with adverse political and social attitudes, the chosen leaders of our missionary enterprise have exhibited a quality of Christian statesmanship that deserves remembrance and record. Over against the statecraft of the world and the egregious stupidities of intoxicated finance there would be no risk in placing the sanity, perspicacity and consistency of the leaders of our foreign and home boards during at least fifty years. Christian idealism has demonstrated its power of vision, leadership and practical effectiveness during a half-century when political bubbles have been exploded, economic theories tried and discarded, and various social experiments proved ineffective. After all, Sympathy, Fellowship, Good-Will, Integrity—in short, Christianity—have a staying power and a redeeming virtue that are incomparable. Goodness counts, even in a selfish world.

Why not recognize the service of true and strong men with a Christian purpose, even though some of them are still with us? Fifty years ago, Dr. Henry A. Stimson was pastor of Union Church, Worcester. He was then a young man, in the full tide of a successful ministry in a strong church but with an overflowing sympathy for all who were in distress of any kind. Young men of today have their special sympathies. Henry Stimson had his, and his passion was in behalf of the aged and disabled ministers of our churches and their widows whose plight was desperate indeed. The New England states were, after a fashion, looking after their dependent ministers, but ministerial relief had no national scope or vision. Dr. Stimson put himself behind a movement for ministerial pensions on a national scale; the Trustees of the National Council were incorporated for the purpose of ministering to the relief of needy Congregational ministers and the needy families of deceased Congregational ministers; a bequest of $10,000 was secured from a great-hearted woman in Worcester; Dr. Nathan H. Whittlesey resigned his pastorate in the noble church in Evanston to become secretary and devoted pleader of the new cause—and so a great movement of social justice and Christian sympathy was launched.

Thousands of Congregational ministers, their widows and little children, have knelt before God and blessed Him for His goodness shown to them through the Congregational Board of Ministerial Relief. January 1, 1919 there were 288 pensioners on the roll of the Board. From that date to January 1, 1934—a period of fifteen years—1,033 new grants were made, and the national board distributed in regular relief grants $1,878,756, together with $494,911 from the Christmas Fund in the form of Christ-

Dr. Stimson



Dr. Mills

Dr. Schwartz

mas remembrances and emergency grants. Can anyone measure the relief from destitution, fear and suffering of body and mind that has been given by these grants, each one small in itself but all together making a stream whose living waters have gladdened the weary hearts of thousands of God's choicest servants.

The strong support of the Board of Ministerial Relief during the last four years is proof of the loyalty of our church people to a cause that is both idealistic and practical. The Christmas Fund of last year amounted to over $61,000, and was noteworthy for the deep Christian devotion shown in the letters that accompanied the gifts. Thousands of donors remembered honored pastors of long ago and sainted and beloved parents, and sent their gifts as offerings on a holy altar.

The office of the Board of Ministerial Relief is the meeting-place of two sacred streams, the tide of pure and grateful emotion from the hearts of those who receive, and the equally consecrated love of those who gratefully give.

They are now going down the slope of life—these men and women for whom the friends of the Board of Relief have done so much, and also so little. Much, because faithful gifts have preserved our honored veterans from despair and the dreary feeling that they were forgotten; little, because grants that average, including the Christmas gift, only $302 to a minister and $238 to a widow is so slight a return for a life of devoted sacrifice. Nevertheless, there are nearly a thousand homes in our Congregational and Christian fellowship where the voice of gratitude goes up to God for the wisdom of those who planned this great work and the generous devotion of those who support it.

The Resort to Annuity

Foresight did not fail, however, when the Board of Ministerial Relief was under way. Into the thinking of Christian statesmen came the realization that the Relief method could never provide that degree of financial security in advanced years that a self-respecting man rightly craves. Open-handed relief grants, inspired by Christian affection and bestowed with utmost sympathy were proved to be inevitably inadequate to the normal needs of retired ministers and their wives. The financial salvation of the whole body of our ministry was seen to reside in a contributory annuity plan, actuarially sound, and recognizing the essential elements of time and compound interest in building up reserves. In 1914 the Annuity Fund was launched, and a new day of promise opened for the ministry of our churches. Ministers who had no expectation of ever appealing to the Board of Relief hailed the Annuity Fund as a wise constructive means of providing for their advanced years.

The annuities promised were at first very slender, only what the members' payments would secure, but there was a hope that the members' earned annuities would be increased by contributions from the churches. By July 31, 1917,

374 Congregational ministers had become members of the Fund on the basis of promise and hope.

Again the great hour found great leaders. Dr. Charles S. Mills became Chairman of the Pilgrim Memorial Fund Commission, and Dr. Herman F. Swartz its Executive Secretary. Dr. Stimson was still President of the Annuity Fund. With the enthusiastic aid of a noble company of laymen and ministers the campaign for $5,000,000 was made a triumphant success. The pledges have since been made good up to practically the objective of the campaign in addition to which a profit reserve of over $300,000 has been accumulated.

The Annuity Fund with its endowment in the Pilgrim Memorial Fund is the outstanding achievement of the Congregational Churches during the last twenty years. On December 31, 1933, the Fund Balances of the Annuity Fund amounted to $5,521,776, the total income was $701,243, payments to annuitants were $308,535. The Pilgrim Memorial Fund, whose income is devoted to the benefit of members of the Annuity Fund, was $4,996,341 (book value) with a Profit Reserve of $314,576. The membership was 2852, including active members, annuitants, widows and motherless children of deceased members. The total number of annuitants at the end of the last calendar year was 824.

Year by year the membership grows as young ministers perceive the incomparable benefits of the Annuity Fund, the roll of annuitants lengthens, and annuity payments increase. A great work that combines thrift, beneficence and social justice is steadily expanding its operation with the prospect of including before long the overwhelming proportion of our ministry, and guarding them against the vicissitudes of life. It is no longer necessary to argue the benefits of the Annuity Fund with young ministers. They are deterred from membership only by the problem of the first year's dues before they receive aid from the Pilgrim Memorial Fund income.

Our Two Tasks

Two important, but not insuperable, tasks are before our fellowship. First, to convince the trustees of several hundreds of Congregational churches that participation by the church in the minister's dues is the present urgent duty of the church. Only 824 churches have responded to this part of the denominational program. At a time when salaries have been reduced, in most cases by hundreds of dollars, some compensation can be made by sharing in the dues to the Annuity Fund, and thereby making it possible for the minister to catch a glimpse of distant comfort even in the midst of present deprivations.

The second task concerns the Christian wing of our united church. Christian Church ministers do not share in the Pilgrim Memorial Fund income. That was the agreement under the merger. They must be put in a position to have equal advantages with Congregational ministers. It will not require a large sum, but the lack of it is a tragedy. Nothing would cement the merger of our churches more completely than the raising of a fund that would give Christian Church ministers every aid that a Congregational minister now has.

Undoubtedly a transition is taking place, from Relief to Annuity. The largest promise of good is with the annuity plan; but let no one think that relief aid is now unnecessary or ever will be. We shall have for years to come ministers and widows who were too far advanced in years at the inauguration of the Annuity Fund to seek membership. These aged saints, who rendered their service before the time of annuity plans, and who are now impoverished, crippled and weak are our sacred charge. As their number decreases, the Board of Ministerial Relief will have an ever-present and precious duty toward members of the Annuity Fund stricken with illness, toward the widows of those cut down in their early ministry and in the care of orphaned children. The statesmanlike plans of the Annuity Fund will narrow the field of Relief, but will enable the Boards of Ministerial Relief, national and state, to be as never before the loving, sympathetic friends of all who are in distress.

Why Are We Here?

By Chiang Kai Shek

A great Chinese general expresses his beliefs before the girls of Ginling College

KNOWLEDGE is usually divided into two categories, the metaphysical and the non-metaphysical. Now that you have finished college you have mastered the non-metaphysical branches and you should continue the pursuit of the metaphysical, particularly religion. Why do we come into the world? Can we live in the world without any idea of religion? This higher metaphysical knowledge concerns itself with religion and things spiritual, and answers these questions. We are made and sent into the world with some responsibility for bettering the world; we come with purpose; we are to make the world better than it was. A man who is without religion, who does not place the emphasis on this higher knowledge, is like a man on a boat in the wideness of an ocean without a compass. A life without religion is aimless. One without religious ideas can never understand what life really means, and will drift purposelessly without achieving much. Religion will enable one to struggle with a definite purpose toward a final goal.

In the old teachings of Chinese philosophy spiritual life is emphasized as well as the intellectual. Now that some of you are finishing your college careers you are reaching certain intellectual standards, but there is still to be considered this more serious problem of your spiritual life. Now that you are graduating I should like to ask you if you know what Christianity is. What does it stand for? Christianity is a religion with a definite goal and a lofty purpose. Jesus Christ, the Founder, was revolutionary in His conception of living and society. He set an example of what life ought to be. In His day the Jews were under the oppression of the Romans. It was Jesus' purpose to liberate people and ultimately to build a world brotherhood. Christ came to save the people of all the world. As we know, the Three Principles of Dr. Sun Yat-Sen are evolved from the philosophy of Jesus Christ. Both were firm believers in world brotherhood. With His aim before Him, Christ was willing to sacrifice. He was willing to sacrifice even unto death for the people. It is this spirit which causes men to adore and worship Him. With all your scientific training you are going out to serve; but remember you cannot render any real contribution to society or humanity unless you serve in the spirit of Christianity—the spirit of sacrifice.

This graduating class is going out into the world for which it has a responsibility. Will the intellect alone serve to better our country, environment, and the world? No, the intellect is not enough; it must be assisted by religion, by the spirit of Christ. As graduates of a Christian institution, it behooves you to strive to grasp the essentials of Christianity, for your own benefit as well as for that of others who do not have the chance to come in contact with institutions of a similar nature. This is a period when our country is going through difficult times, and with the Christian spirit of service you can make your contribution to her in the revival of the nation.

My questions
My heart
Never answers in the midst of life.
But my dreams
In darkness give me their solution.

Hsieh Ping Hsin (translated by Grace M. Boynton, Peiping)

TO THE FELLOWSHIP OF THOSE WHO CARE

The name of this Chinese family is Kuan. It is a Christian family. The father, Rev. Y. C. Kuan of Paotingfu is (like his father and grandfather) a product of American Board work in North China. He is a substantial, well balanced man "of healing influence."

Mrs. Kuan is of similar mould and spirit. The son is a graduate of Yenching University.

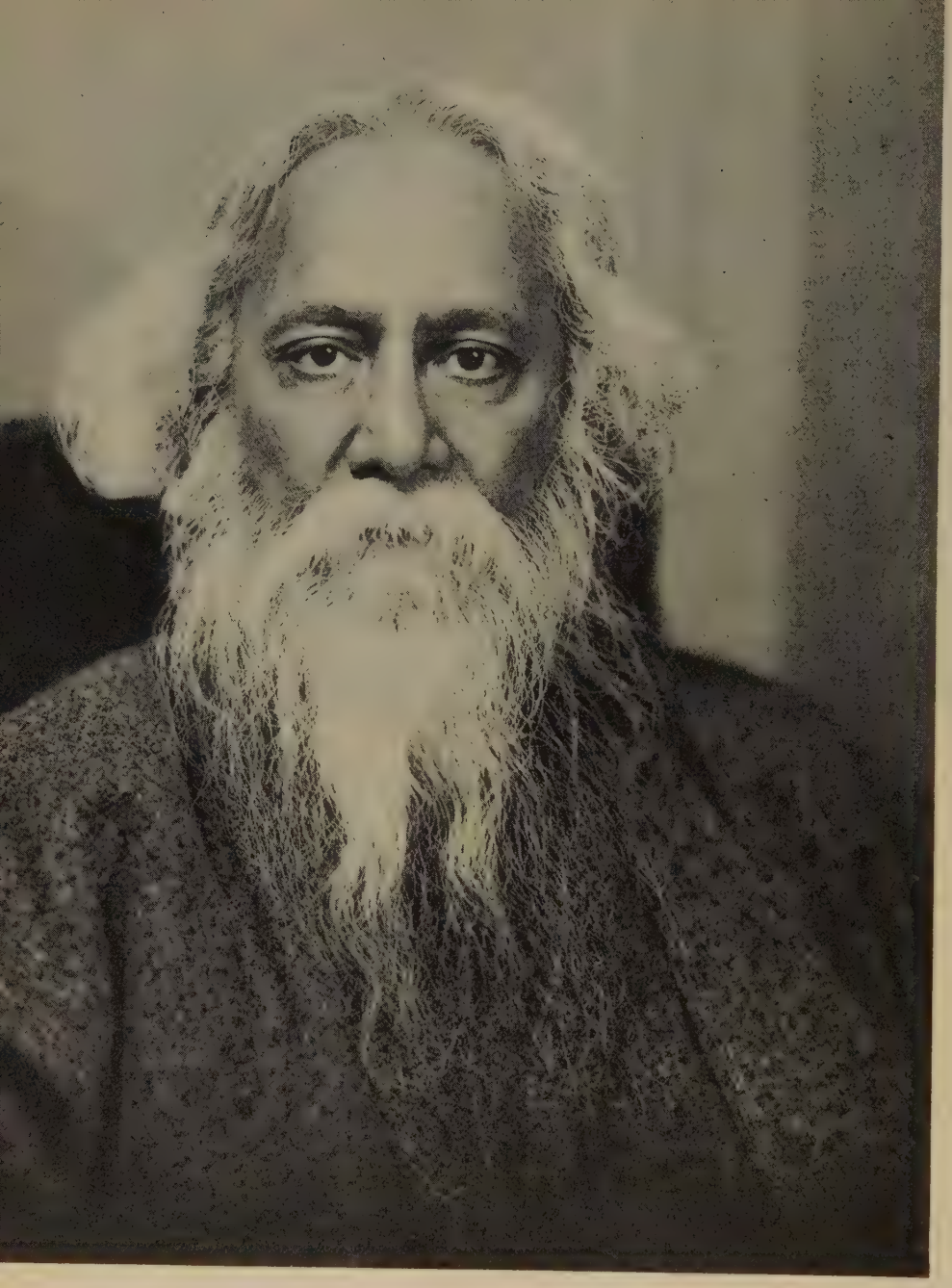
Our present interest, however, centers most in the daughter, Miss T. C. Kuan, who has been studying in America (M.A. Hartford Seminary) and speaking extensively here. She is now back in China taking up her work again as a Secretary of the National Christian Council representing the various denominations and Christian groups in that great land.

Prayer has had much to do with the idealism and integrity of the Kuans. Prayer is producing other families like this, both in China and America. Prayer can remake missions, the Church at home and abroad, the human heart and life the world over. The Church best advances upon its knees; the Crusader especially so.

Let us join with our Chinese brethren here and in China in the petition that the American people may experience a deepening sense of fellowship with the great suffering yet persistent people of China.

In particular let us pray for Miss Kuan as she takes up anew her special work in behalf of the Christianization of the homes of China.

You of the Fellowship of Those Who Care are giving thought, money and energy to the world-wide work of the Kingdom. Above all do you pray for it. You will welcome then any suggestions for special prayer that the HERALD may offer at this time and in the months to come. We hope in some degree to take the place of the Calendar of Prayer that has been discontinued for financial reasons.



(*Wide World Picture*)

The "Sage of Bolpur," Sir Rabindranath Tagore, Hindu Poet and Dramatist. One of India's great seers—whose songs show deep insight and rare lyric beauty. Tagore is a theist and insists upon personal relationship with God.

TO THE FELLOWSHIP OF THOSE WHO CARE

Those who truly pray develop a remarkable keenness of spiritual perception. More and more do they see the good in philosophies, religions, ethical systems other than their own. They grow sympathetic and understanding; responsive too. They find a warm and growing fellowship with men like Tagore and Gandhi of India. They learn from them and see much of Christ in them. They yearn to see India filled with men and women of similar nobility in thought and life. And this month, and always, shall we pray that the best minds of India and America may find a growing fellowship in the noblest of all pursuits save one (Love): the revealing of Absolute Truth to the human mind.

Pray for missionaries in India and for their Indian associates: that through their broadmindedness and responsiveness to the truth wherever they find it they commend the religion of Jesus to the thinkers of that great land of light as well as shadow.

(*Keystone Picture*)

A Moro Datu or Chief in Mindanao of the Philippines. Spirited, warlike, a man of action, he and his are not to be trifled with

TO THE FELLOWSHIP OF THOSE WHO CARE

All human types and temperaments appeal to the man of prayer. He loves the cultured; he loves the ignorant. He prays for the coldly intellectual; he prays for the man of passion. He takes great pride in the work of the missionary comrade who gives to the unlettered a language and opens up to the uneducated the great world of knowledge. Among other things does he appreciate what America has done for the Philippines. He is spiritually involved in the great effort the best people of the Islands are making to create a nation united as well as independent, one in which all citizens shall be free to grow as God would have them grow.

Let us pray for the "Mohammedan Moro," the "Pagan Bagobo," the "Christian Filipino" and for all other elements in the new nation that is being set free from American control.

Pray especially for the United Evangelical Church in the Philippines: that the Moro may get a new and better conception of what Christian truth and life really are.

(*Galloway*)

TO THE FELLOWSHIP OF THOSE WHO CARE

And now we come to Japan, the land of Mount Fuji and other marvels of nature; a country full of sensitive, friendly hearts; a nation of peace-loving people, yet so westernized as to suffer untold hardship in the support of commanding navies and conquering armies; a people deeply preferring to enjoy nature and write poetry but caught in the mesh of militarism.

To all praying Christians in Japan and America the relations between our two countries offer splendid opportunities for expressions of international good will and peace. The missionary in Japan can interpret America to the Japanese; the Japanese Christian in America can do the same here for Japan. The missionary at home on furlough can make us see and respond to the best in the Japanese people; the American-Japanese Christian in his visits to Japan can do the same for us there. Let the Fellowship of Those Who Care on both sides of the Pacific pray earnestly and incessantly for an enduring peace based upon the spiritual foundations of mutual understanding, patience and friendship.

As our Kumiai (Congregational and Christian) brethren in Japan are praying for the Church in America that we may meet the New Day in world affairs with renewed moral leadership in the interests of world brotherhood so let us pray that the Japanese Church may be so enthused with renewed evangelistic zeal as quickly to fill the entire Empire with the love of the Prince of Peace.

(*Galloway*)

TO THE FELLOWSHIP OF THOSE WHO CARE

From the desert have come mystics—and wise men. Monotheism, not to speak of Mohammedanism, came out of the East. And so did Jesus Christ.

In Arabia Paul found his message, and from the Arabias of life come the religious leaders of our own day.

So in our prayer during the fall, and particularly as we approach the Christmas season, let us renew our fellowship with the religious souls of the East and everywhere: that Religion may gain a new content and a new power in these days of social upheaval and readjustment.

Let us pray with and for the Christian leaders of the Near East: with and for the Armenian and Syrian with whom we work in Aleppo and vicinity; the Evangelical and Orthodox of Greece and Bulgaria; and the liberals of Turkey who honor Jesus though they have reason to distrust "Christians."

The Near East offers a great field for the interpretation of the Jesus Way, for the art of Christian living, for the revelation of love even more than truth. Let us pray for our missionaries in Turkey in this peculiar task of theirs. Pray especially for all men of the desert that God's warm light of love may flood their way.

(*Roberts from Underwood*)

A Child in the Doorway of a Southern Cabin. We believe it to be a Tennessee mountain scene, but what does it matter? Here is an alert American child of the rural South.

TO THE FELLOWSHIP OF THOSE WHO CARE

But "there is need enough right here at home." In city and in country America has its needs. Perhaps greater needs than ever before in our history.

We have our social problems. Shall persons or property come first with us? Shall the child exist for the State, or the state for the Child? Where do we go from here, and who is to bear the burden of taxation when most of us have gone?

To you this child of the southern mountaineer makes a peculiarly powerful appeal. She is of the old stuff out of which our nation was made, and her people are of the kind that will supposedly continue to shape the destinies of this beloved land of ours. A little goddess of liberty was she born, and such, please God, shall she continue to be.

We covet for this child—and for all children of rural America—a chance to grow up a truly cultured Christian citizen in a land of liberty, equality and fraternity. Pray for her and for her teachers—and for the Boards that carry the responsibility for her.

And pray for those who are determining the governmental, economic and social conditions which will make or break her generation.

(*Galloway Picture*)

The land of cotton has its attractions and its sunny dispositions. This is a field study of a plantation near Suffolk, Virginia

TO THE FELLOWSHIP OF THOSE WHO CARE

Many of you in this Fellowship are of Negro origin. At times you wonder if your race can ever secure justice or equality of opportunity so long as it waits for the Christian Church to act. The Church will only prove itself Christian when it inspires society to give your people in full the chance they need, to recognize their contribution to human development and to give them their rightful place as citizens of America, and as residents of Africa.

Pray for the spirit of justice in all race relations and for our new leadership in Christian Social Action. Pray for those of our number who are giving their lives to a Christian solution of this problem. May God give us more LOVE!

And praying now as a Fellowship of Those Who Care, shall we not seriously meet together in spirit each month in the HERALD's "Altar of Intercession"?

(*Roberts Picture*)

American Indian in traditional dress worn on ceremonial occasions

TO THE FELLOWSHIP OF THOSE WHO CARE

This descendant of the original American seems too well groomed to incite us to pity or prayer. Moreover the young Indian of today abjures fuss and feathers—yet let this friend stand for the wards of our nation who have not had the best of chance in the long struggle for the rich preserves and resources of our El Dorado.

As we pray for the Oriental and the Mexican among us—the Negro, too—let us ask God to bless the American Indian. A victim of the onward crushing movement of Anglo-Saxonism, he must be our special responsibility.

The United States Government seems to be paying more attention to this ward than for many years past, and its desire to bring back much of the Indian's old-time culture is being widely discussed. Yet the problem remains still an acute one and the returns seem none too encouraging. Reality must be faced. Pray for a Christian solution.

Pray especially for our Congregational and Christian work in this particular group of our American life.

My Farmer Friend

By C. Burnell Olds

A Japanese farmer's "hand" making his feet do the work.

MY friend Nagai makes it possible for me to do it: live in the wildest wilds of agricultural Japan and participate in its life to the full for three days. He is a real farmer, but a cultured one, with a background.

Four hours by train from Okayama, an hour by bus, and two hours more by shanks' mare take us to the remotest bounds of the prefecture, and here we are in Two Rivers Village, where the houses are lined up, city fashion, close together, all thin-shingled, all fragile. Conflagrations wiped it all out twice in fifteen years over a century ago.

Here is Nagai's rambling outfit in the center of things. Not ordinary guests, we avoid the front entrance that would usher us into Nagai's own room where his old coats, hats, saddles and straps hang about on the walls, adjoining it his library.

Library? Yes, and filled with books, too; books Japanese, books English, hosts of them, from works on agriculture and Christian activities for young people to Eucken and Bergson, the Encyclopedia Brittanica and the Dictionary of Religion and Ethics—all the ten great volumes of them—and then some.

We go in at the family entrance, and immediately we are in the heart of a typical farmhouse and in the bosom of a farmer's family. In the center of the big living room—sitting room, dining room, kitchen, pantry, and sleeping room combined—is an open wood fire blazing away, and boiling merrily over it is a pot hanging from a blackened wooden crane over a hundred years old. The smoke finds its way aloft and out through a vent in the roof—all that fails to get in our eyes or to congeal on and drip from the rafters and walls.

Who cares? This is life, and here is the family huddled and perhaps three or four neighbors who have dropped in as it is their habit to do at any hour of the day or night as though they belonged. No door of the house is ever locked, and hardly is there a day when it is not shared with some one from without.

Look to the left! Here is the horse of the household with her colt, also two cows and a calf, each in its own stall, but all within the big living room and part of the family. Their friendly heads are thrust out at us, trying to give us a royal welcome. On one side is the feed-bin and the straw piled high.

Our room is upstairs. My, what a fine room! It was once intended for silkworms! Look at those mountains off to the north! It is May 1, but the hills are still sear and bare, for they have just emerged from the snows, which were terrible this year—seven feet piled on the level.

And there is still frost every night and that means *kotatsu* life still. Do you know *kotatsu*, that blessed device for keeping your legs and nether half warm while your upper or better half shivers and freezes? The trick is done by making a hole in the middle of the floor, filling it with live coals, and erecting over it a wooden frame with a big, thick *futon* or comfortable on top of that. Stick your legs under the thing and you'll never want to pull yourself out of it again! After the meal brought you has been eaten off the top of it, all you have to do is to stretch your tired body on top of the soft *futons* on the floor, pull another big *futon* over you, and, with your legs still in the warm *kotatsu*, sleep till sounds below warn you that it is day again.

It behooves you to be up with the birds and

A hilly farming district in Japan. Note cultivated terraces. Every foot of land has to serve its constructive purpose.

hear them sing. Now listen! Did you ever hear nightingales like that? They are beginning to tune up again after the long winter and the woods are full of them.

Stumble out to the brook now on those wooden clogs that will give you a few anxious moments until you have learned to balance yourself on them. Take a good wash. They'll loan you a glass for your toilet.

Breakfast is ready. Good, we are ready for it. Rice and soup and pressed fish, and tea and pickled *daikon*. Tomorrow it may be bread and jam and fried eggs and rice—always rice—or perhaps waffles. Yes, waffles! Your hostess has been in America, mind you, and she is responsible for them. She is certainly a boss cook.

"She can make a feast out of nothing," says her husband.

Now for the Day's Work

The children are off for school soon after seven; the schoolhouse is a mile and a half away. A good walk, isn't it, for a seven-year-old? "Papa San" must go on a long journey on some farm errand. "Mama San" engineers things and gets the work along on the farm.

Togged out in proper farm regimentals, I follow her. We climb, with a big basket of mulberry roots, hoes, and other implements, up, up, a hundred feet above the house. Well up the slope of the steep mountain we find a cleared piece of land about a hundred feet square, which was once a patch of mulberries for the silkworms to feed on. It is done for and must be renewed, and our job today is setting in the new roots.

That means digging, digging deep and wide. I fall to with a will. Sweat drips, blisters begin to come, and I am a real farmer. They call these blisters "mame" or "beans" and "Mama San" chaffs me and says, "You'll have *mame* for dinner anyway if you don't have anything else."

There is one thing to be said in favor of this intensive small-scale farming in Japan. The fields are never big enough and the jobs are never long enough to tire you out before you get through with them. How would one of our American farmers take to a Japanese two-acre farm, I wonder? He needn't expect more than that on an average, even though our host, the exceptional man, may boast of five. But even he has finally come to the conclusion that so large a farm is too much for him and he had better let out two of his acres to someone else.

We finish the field and another a little smaller. The dinner bell rings. Doesn't the dinner taste good? Now for a bit of a rest—forty winks on the horizontal—and then we are fit again and ready for anything. Back in the field again, bracing ourselves to three hours more of good stiff work. This time the job is planting taro and then potatoes. Here I find I can teach even "Mama San" a few tricks, learned in my own country years ago, long before I was sixty. So this time she defers to me.

At five we lay off, for she has the dinner to get. That is her job, today and every day. What isn't her job, indeed? Heating the bath—isn't it glorious getting into it—feeding the stock, doing up the dishes, getting the children (and her guest) to bed, and entertaining the neighbors, who are always coming with their problems and their requests.

The Second Day

I don my regimentals again when breakfast is over. But his highness appears on the scene.

"Get your good clothes on again now; it isn't the farm for us today, but the school. We visit first the advanced grammar school at Tateishi, the center of the village township."

"So? All right then! I'm with you."

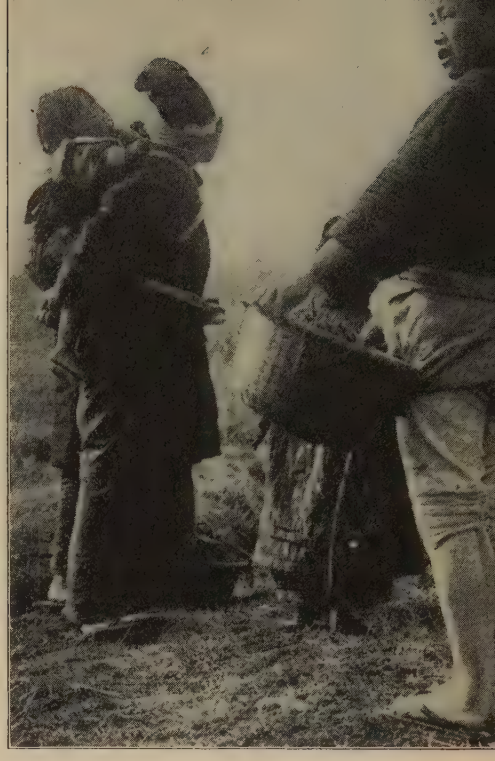
A mile's tramp over the mountain brings us to our destination. The children are all gathered in the assembly room. Ah! speechifying, is it, and I'm it? It dawns on me now why we have come. But it is too late to get out of it. So I summon up my best Japanese and give them half an hour of it.

There are sixty or more boys and girls before me, all of the teen age. This ought to call out a man's best if anything can. I tell them how I love the land and always have since I was a farmer; how they must love it too and farming, and stick to it through thick and thin. I tell them how they must love their school too, if they expect to get on and be somebodies, and how they must love their mothers as I loved mine, and, using the self-sacrificing, life-giving spirit real mothers have as an example, become resolved to make this village of theirs the best village possible and their homes paradise. And that leads to God and the love of God, and to real religion.

The Third Day

The job on hand today isn't strictly orthodox farm work—what is?—but it is contributory. We help complete a village project that has been on hand for some months, a stockade or exercise ground, as they call it, for their horses and colts. Our job is to sharpen six-foot-long chestnut stakes and set them for a fence around the inner side of the ten-meter-wide track three hundred meters long. The outer fence is of sod piled six feet high, a big piece of work.

It is good to share in it all, not only in the work but in the glorious views of Daisen, in the singing of the nightingales, in the noon lunch under the trees, in the succeeding snooze, and in the good fellowship with good men—good because inspired by Nagai, who knows, if he knows anything, how to get along with men. Certainly they love him and respect him, and if you knew him you'd know why. And thereby hangs my tale.



Japan's sturdy farmer class supplies the best material for both the army and the factory. Its mastery by Jesus is of great concern to Christians like Kagawa.

Nagai

When he was a lad of fifteen he was fired with an ambition and has never got over it. His father was in debt then, terribly in debt, on the verge of bankruptcy. Years of generosity had brought him to this pass. People had been suffering; they had begged him for help, the loan of a little money, first one, then another. He couldn't refuse them. So the money went out of his pocket into theirs. And it never came back.

Nagai awoke from his carefree boyhood. He had only just finished grammar school. Nevertheless, it was up to him. He was off to America, bound to get that money somehow, dig it out of the soil if necessary; then, with the slate cleared, they could begin again.

It took him seventeen years to do it—seventeen years of intense application and toil. He began by hiring himself out as a farmer, a gardener, anything that might bring in a few dollars.

Gradually, as time went on, almost without knowing it, he got religion too, though at the

first he hated it dreadfully. But it developed in him a new passion: to save his village and make it over into the Kingdom of God. And to accomplish that objective he must have an education, the best, indeed, that could be had. I should like to have seen him when he made his appeal to the president of the university in Los Angeles to be permitted to sit in for the lectures in philosophy!

He got an education and a library of books on philosophy, and a Methodist minister's training, and ordination before starting back to his own land again. And he got a wife, too, a farmer's daughter who was willing to share the lot of this man wherever it might lead them, and be to him the helpmate he needed. I am sure she has never failed him, for she is his peer in every respect, a truly remarkable woman. I have yet to find two people who love each other more or are better fitted to do the job they set out to do.

At first, after his return his fellow-villagers were suspicious.

"What! this young upstart of a fellow back here to lead us by the nose and unload his newfangled notions on us? Does he think he can teach his grandmother to suck eggs? Bah!"

But Nagai laid his plans wisely. He put on no airs. He would practise what he had learned of real farming, stock raising and village living generally, and if they wanted to come for advice or help or sympathy he would be ready for them. He would never force himself or his religion upon them.

And the result was growing confidence that expressed itself soon in a call to the headship of the little hamlet. They thrust it on him, indeed, and after some years thrust upon his wife the headship of the Women's Society of the village.

And so the people began to come to them with their troubles, their ills, physical and spiritual, their problems and quarrels; village life became more peaceful and neighbors better neighbors. He never failed them, and they never suspected him of any mean motive.

In the meantime he had begun to dig himself in with the community outside. His education, his experience and his growing reputation gradually won for him recognition in all the country around, and calls multiplied for lectures in schools, farmers' institutes, district meetings, political or agricultural, in women's societies, in churches, and in temples.

Everywhere he went he made friends; friends for the truth and friends for Christ too. So that, over a vast territory, earnest Christian men and women are growing up and letting their lights shine in their communities as witnesses to the power of the true life. That shows what kind of an evangelist Nagai has been all these last seven years.

I know of no one in Japan who is digging in more fundamentally into the life of the rural communities of Japan than Hasaichi Nagai. He has found the way to do it. First of all he has made up his mind that he is going to be the best farmer that it is possible for him to be. He'll never put himself above his fellows, but when they work in the dirt he will be there beside them, working in the dirt too. Thus only, he believes, can he hope to win men to himself and to his God.

Then, when he can get time from his farm duties he is determined he will be away, in the saddle, astride his bicycle, or making forced lonely marches afoot over the mountains that he may sow seed in new spiritual fields that are now barren. His territory is the whole county, and then some.

His Problem

Of course there are difficulties, handicaps, almost insuperable obstacles. Indeed, I never before really sensed the agrarian problem as I have on this trip. I found the poor man almost discouraged when I talked it over with him. If the gospel means anything to him it means a life of love, and he has given himself completely to its demands.

He is a good farmer. He found himself succeeding when everyone about him was failing. But he couldn't shut his heart against the suffering and the sense of frustration that he saw all about him. In desperate straits, his neighbors would come to him and open their hearts, and what could he do but respond, give them what they asked for, what they must have if they were

A modern Japanese farm in winter.

to keep going? Just a little money here, a little there, to tide them over, a small sum for a short time. How could he steel his heart against them and be a Christian? Were they not men and women who trusted him?

They were all in debt, almost hopelessly so. How could it be otherwise with the government taking more than a quarter of their income for taxes and prices ever sagging? All his own farming operations netted him scarcely 600 yen a year, and of that the government took 160. He could keep going, even so, and his family could live in comparative comfort.

But what was he that he should be different from his fellow villagers? Was there any reason why his children should have a future guaranteed them which the others did not have? But suppose he did hug all his hard-earned gains to himself? Wouldn't his neighbors cry: "Now where are your fine professions of friendship? So this is where your religion of love leads you!"

Here is a promising young villager with a year of military service behind him, only recently returned from Manchuria. While he was there he had a job offered to him at seventy yen a month. But he couldn't take it because his parents insisted that he come home. He came home—to penury and hopelessness. The job is still open to him. But he can't take it. Why? He hasn't the fifty yen needed to get him to it.

He comes to Nagai, his adviser and helper ever since he found the entrance to the Christian life through his teachings. He is Nagai's hope and pride. Shall Nagai make his heart hard and declare: "No, I can't help you. I need every cent I have for my children," and thus cause the boy to miss what may be the one chance of a lifetime, and thereby crush a soul?

What shall he do? He feels the pinch of debt himself in consequence of his yielding to his altruistic impulses. Shall he plunge ever deeper into debt until he is down where all the rest of them are, or shall he cast overboard those fine-spun sentiments by which until now he has ordered his life, and say, "No! No more help from me?"

Not that! Never! He is resolved. He will work harder. He will give up all his outside pioneering evangelistic work. He will sacrifice his Sabbaths too; all his Sunday hours shall be spent in his fields, and he will compel them to bear more, that he and the people whom he loves as his own life may live. He will eat less, spend less, skimp more. And then if he fails he will fail, and then he will beg. What more can he do?

I am sobered as I return home.

Arthur Henderson said at Geneva recently: "However little we can do now, we cannot abandon the enterprise of organizing peace of which disarmament is the central part. . . . We must be steadfast, unmovable, abounding in the work for peace; for in due time we shall reap if we faint not."

Face to Face with Human Need

Portions of a "letter home" written by a senior in a northern university while spending her second summer in Student Summer Service in a remote portion of the rural South

"WE'RE in S—— staying with the M——s. It's very nice here. They have a bathroom but no running water. There are seven kids this summer —six months, three, five, seven, nine, eleven and thirteen. They are darling kids. This is the family that sings. They all take care of the baby. Even the three-year-old plays with her.

"We have Bible school all day long and have to go to meeting at night. We have thirty-seven enrolled. I have four boys between the ages of nine and sixteen and today I had eleven girls. We have only five jig saws and four paint brushes. I tell you they are running me ragged! They are painting the church building and themselves more than anything else. Today they stole some peaches right after we had had a story and discussion about honesty. How futile! When no one is looking they cut the tail off horses other boys have made, etc. I just can't watch all four and keep the girls busy too. I try to use my health material, but you can't pay them to read anything, and it seems so silly to talk about how germs spread and then all of us drink out of one tin cup from a bucket of water into which the basket ball keeps falling. I try to make games but we haven't any materials. I need some rubber balls and ping-pong balls. Because the budget is cut our kit is very meager so that there is just no handwork at all for girls except raffia work. We had to go on a scavenger hunt yesterday to get wood for the boys to cut. It's a great life if you don't weaken, but I'm weakening. I'll get over it. You are always discouraged on Tuesday.

A Rural Church in the South
where young people in Student Summer Service hold Vacation Bible Schools each year.

"I do like the kids though. Some of them are so cute and some are so funny. I get a big kick out of them. They have come from miles around. We have two boys from the city visiting friends, and others from five miles and more away visiting here so that they can come to Bible school. The two city boys razz the country boys and get razzed back—all very good-naturedly. But I wouldn't be anywhere else for anything. This is hard work but it's fun. Today the jig-saw puzzles helped a lot. It's too hot for the kids to play out of doors most of the time; so we let them spend play periods—those who will—with puzzles. The clothes that were in lots of those packages were just grand. It's fun as I go around to see how our clothes are being used. Two little boys are wearing my gym blouses with their overalls and a thirteen-year-old is wearing one of my middies for a shirt. He pins it up high and it looks quite cute.

"The most pitiful sight is the revival meeting at night. Last night it was dreadfully hot. Yet there were over fifty at the church. They walked from miles around. They are a sad looking crowd. The women of thirty are stooped over and shriveled up like old women. One has pellagra so badly that her feet are all peeling! And even the little girls thirteen years old have bowlegs, stooped shoulders, skinny arms and protruding stomachs. The little babies are the worst. They are yellow, not a healthy tan, some have 'risins' on their heads and their eyes are dull and lifeless. It almost seems a shame that they ever were born. Whenever the children cry the mothers nurse them. One of them has rickets something terrible and another had a fit Saturday morning and had to be taken to the hospital. The trouble is that they don't get enough food nor sunshine, nor soap and water in some cases.

"I don't know what I can do at N—— where they need it the worst. You have to be tactful or they won't take it at all. But don't get the wrong idea. The people are doing their very best as far as they know. Twice during church Sunday one of the young fellows had to go out and remove some drunks. One was the father of some of the best looking, sweetest children. But I don't blame him much. He's just a young, good-looking chap. He works all day in the mine and hardly makes a cent. His wife can't be thirty, but she

The hospitality of homes such as this is eagerly extended to our Summer Service Students.

looks at least fifty but more like sixty because she's worked so hard. There are four children. They live in a little two-room house, log-cabin I believe, cooking over an open fireplace. What fun is there for him in life! Of course, his wife has it even harder, but she at least has the children to love and care for.

"It's terrible to think that such conditions exist. They strike me worse than they did last year because the excitement has worn off and because I know more about the care of babies. The schools are a crime. You know, they closed some down last year and the kids had to take the bus to H——, five miles from here. There it was so crowded that they had to make the library into a schoolroom and had seventy-five in one room. They taught home economics, which is more needed than anything else, to all the girls at once and then told them how to sew and instructed them to make dresses at home and bring them to school, and the same with cooking! And there was no time.

"They are going to vote on having a school here at S—— soon, but the resort towns are opposing it because they don't want the money to be spent! It's a crime! Don't mind me. I'm on the rampage! Well, now I've got that off my chest.

"It's raining, thank heavens! But we'll have meetin' rain or shine. Meeting really would be funny if it weren't so pitiful. They just love to sing all those bloody revival hymns. And then when they get thirsty they walk up and drink out of the preacher's glass right in the middle of the sermon. And the girls go over and pick up the babies and play with them, and then give them back to be nursed, etc. But it really isn't funny.

"There is the darlingest little girl at N——. She is nine years old and has big brown eyes. She is the oldest of four pretty little girls. But she hasn't any shoes to wear to church. You can tell by the way she sits that she is ashamed of not having any. Her dresses are much too big—they must be her mother's. She ties a string around her waist. Could you beg, borrow or steal a pair of 3½ shoes for her? She is big for her age. It would be nice if you *could* find a dress, too."

Perpendicular Pioneering

By Lucius O. Baird

New ways of working which give Home Missions a new appeal

ALTHOUGH our geographical frontiers have faded, there are areas of human life infested with noxious growths and unsocial practices which extend over more square miles of our country than were ever covered with mesquite, sagebrush or bunch grass.

Horizontal pioneering through the organization of new churches stopped a decade or more ago as far as we are concerned. The present emphasis is upon the consolidation of churches and the strengthening of existing enterprises. Usually the groups guilty of starting unnecessary churches will give nothing to any other religious body. Yet by reciprocal exchange, federation, and the allocation of specific areas many of the defects of the first geographical pioneering are being adjusted.

The primary question is not the number of churches in a community but the effectiveness of their influence upon its life. Too many needy existing centers are waiting for an enlarged ministry for any superintendent or State Board to maintain a "superfluous or useless denominational enterprise." The present-day home missionary has the same spirit as that of old—but he moves in a new direction.

a. *Lifting Community Life on the Fulcrum of the Church.* Religion is generally recognized as best fitted to this task. Doubtless many home missionary towns could support the kind of a church that could do this, but facts show they will not. The Chamber of Commerce will advertise "good schools and churches," but it will spend its money for a rodeo or a street fair. It remains for a few to pay the church bills. Without home missionary aid in such a place, church services will be intermittent and quite likely of a kind detri-

mental to the children and youth because of the character of the itinerant preacher who offers the gospel "for the collection."

But when the right sort of a personality comes into a town, things take on a different look. There is a shift in the scale of values. School teachers who have been indifferent coöperate in church plans, while automobiles bring families to town instead of to the mountains or to the beaches. Pressure is brought to bear on the movie operator to clean up his shows. Some even shut off their radios in time to get to church. Religion ceases to be creed and becomes a life. Ministers of the right type can do these things—are doing them. On the fulcrum of the church, they are lifting the entire community toward higher levels.

b. *Helping Those Who Help Themselves.* One of the finest uses of home mission funds is to assist churches whose own resources would only support mediocre ministers to secure good religious leadership. Ernest Fremont Tittle says, "At present we are in a mood to listen to the voice of idealism, but unless it is supported by religious faith, our present mood is not likely to last." The state universities and state colleges are graduating many thousand students each year. These young people for the most part have been out of touch with religion. Many of them have been unable to get work. They drift back to the towns and villages. Their idealism is strained to the breaking point. They become more thoughtful. They teach school, tend oil stations, do anything. Some are able to marry. Children come. They have had psychology, usually of a materialistic type. They have had training in education.

Unless the minister in the local church is pioneering on the higher levels of human values, unless he has a word of a living Christ for their perplexed souls, they will probably be lost to God and the social reconstruction. This is a chance for the minister to work with groups who have lots of time, no money and no intellectual leadership. If the pulpit is empty or poorly supplied, a serious condition threatens not only religion but democracy. A monarchy, a dictatorship, a soviet may exist without religion, but not a democracy. An English observer writes, "Political power in the hands of the masses throws great responsibilities on spiritual-minded individuals." This principle of helping those who help themselves is extended to church building improvements and to grants for better Sunday school helps.

c. *Hand Picking Disciples for Jesus Christ.* The present missionary practice not only seeks to lift community ideals, but also transforms individuals. There was the mountain climb through snow, knee-deep, to the door of a cabin where a woodsman made his confession and asked to have a schoolhouse meeting later where he told his friends what had happened. Twelve were added that day to the church.

A Wyoming Ranch House

Carrying the ministries of the Church to such isolated homes is one of the foundations of Home Missions.

A national Y. M. C. A. secretary remembers with gratitude a young minister who from time to time stood by the pig pen and threw corn to the hogs as he talked to the father about high school and college for his son. The father was not at all interested. The district school had been enough for him. It ought to do for the boy. But the missionary pioneer got the boy and won the father. Grade and high school groups furnish right returns where the right minister is at work. Such men are changing the value of judgments, making religious education a factor in the life of the children, carrying on vacation Bible schools, taking young people to summer conferences where life purposes are changed. Thus the home missionary works on the philosophy laid down years ago by Herbert Spencer: "You cannot get a golden society out of individuals with leaden instincts."

The Congregational Home Missionary Society believes that the best way to further these types of perpendicular pioneering in the smaller centers of the Nation, where there are churches which cannot quite get the type of men they need for the salary they can pay, is through careful supervision and the wise use of home mission grants. Those who serve on the State Boards, which scrutinize each appropriation, know the joy of supplementing a salary to the point where the man needed can have a living wage.

Camping in Georgia

For the past two years a contribution of $60.00 from the Bound Brook, New Jersey, church has made it possible for Alan Jones to take the young people of his four South Georgia churches down to the sea for a camp conference lasting for a week. Mrs. Jones tells how it is done

By Carol Jones

WE had about ten more people this year than we did last, and at first I didn't see how we'd ever get enough cooked each mealtime. I'd go out to the kitchen to see how much had been prepared and urge them to cook more. We'd all get busy and fry more ham and scramble more eggs till we felt sure we had enough to feed that host of hungry campers—and still there was none to throw away. But after the first two or three days we did learn to prepare enough—at least enough to keep them well and happy.

Joy, our head cook and dietitian (she's taking Home Economics at Elon College and does student summer work in our parish), is certainly a little wonder—and a real "Joy." She made muffins, delicious fluffy ones, for all those fifty-two people nearly every morning. She taught the girls who helped her just how to mix them up. She made delicious cookies too. We had ice cream every night for supper—ten quarts of it. So you see we didn't starve. Our vegetables and canned fruit did give out about Thursday. So we sent Mr. Sweet and James Shepherd back to Williams Chapel for a new supply, and they returned to camp with bushels of corn, tomatoes and peas, also twenty quarts of blackberries just picked. So we had fruit for breakfast every morning—fresh or canned—and grits, ham and tomato gravy.

Esther Pearson and Mrs. Tom Corbitt, from Union Hill, were our cooks this year, and they were certainly faithful, especially Esther. I want her to come again next year. She and Joy were in that kitchen from six-thirty in the morning till dinner was served, and then a couple of hours before supper, with never a word of complaint (except perhaps the morning that Joy told the boys what she thought of having to cook with wet wood, and that if they wanted more muffins they'd have to do their share. But Joy is such a darling and so adorably pretty and sweet that it just did us good to hear her scold them).

We had a younger group this year—from fourteen to twenty-two or three. They certainly were good campers, always willing to do their share of the work, and more. Very often I'd have to call on several of them for extra little tasks that hadn't been assigned to them, helping with supper, or preparing more vegetables, and no one ever complained or shirked. The boys seemed to enjoy sitting down to shell peas with the "vegetable girls," and they certainly did a good job of clearing away the dishes and cleaning kitchen and dining room after each meal.

I think most of them really enjoyed the classes each morning, especially Mr. Sweet's on "Young People's Problems." It happened twice that they discussed the same topic in that class that we were preparing for the young people's service in the evening, so that we had splendid talks together on "Choosing a Life Partner," and on tobacco and alcohol. The night we discussed the latter topic, our nurse, Mrs. Smith, was a real help, with her sound, wholesome comments. And to hear Florence Claxton get up and tell the dangers and disadvantages of the use of tobacco, brought up as she is, in the midst of it, quite literally, did my heart good. I can't help believing that those discussions were really

They Brought Their Eats With Them!

(From the instructions for those attending the Young People's Conference on St. Simon's Island, Georgia.)

What to bring:

Bedding: sheets, pillowcase, light quilt.

Toilet articles desired: towel, soap, tooth brush, etc.

Clothes: Here we aim to be clean but not dressy. Overalls will do for a bathing-suit.

For study: New Testament, notebook, and pencil.

Food: 1 dozen eggs; 1 chicken (or 1 ham); 1 cup of each of the following: grits, rice, flour, sugar, and corn meal; 1 jar of fruit and 1 jar of jelly; 1 pint of grease; and any fresh fruit and vegetables you can spare. It will greatly help at each church if some one will collect the food in advance.

25 cents to help on gas and toll charges.

sincere and will bear fruit. The boys who took part seemed genuinely disgusted with the liquor habit, especially X, who has tried it and has given it up since his conversion. At any rate, the other boys couldn't help being impressed by that talk.

It was thrilling, to Alan and me, to see those young people lead the services and take part in them; some had never even "talked in meeting" before. We helped them prepare each service and plan it, but at night they took charge. It was the best training they could have, we felt. They took their parts so earnestly. I'd see them sitting around camp in the afternoon, studying *The Pilgrim Highroad* or the Bible.

We took a couple of ping-pong sets down with us, so that we had a ping-pong tournament. We all enjoyed playing. And every afternoon the boys played baseball down on the beach before the afternoon swim. We all went in for a moonlight swim one night and the other night we had a walk along the beach just before going to bed.

It was hard work, that week at camp, and the week or two before it, but it was a wonderfully happy one. We got closer to our young people in that one week of work and play together than we could in a whole year of monthly visits to their homes. And how they do develop down there at camp. Most of them had never even learned to play before, or to have friends, so many of them. Several of them were afraid they never could stay away from home a whole week, but little Mary Shepherd, one of the youngest campers, said she was ready to go right back again the next week.

Williams Chapel—one of the four churches around Waycross, Georgia, which constitute the parish of Rev. Alan Jones.

Venturing in Virginia

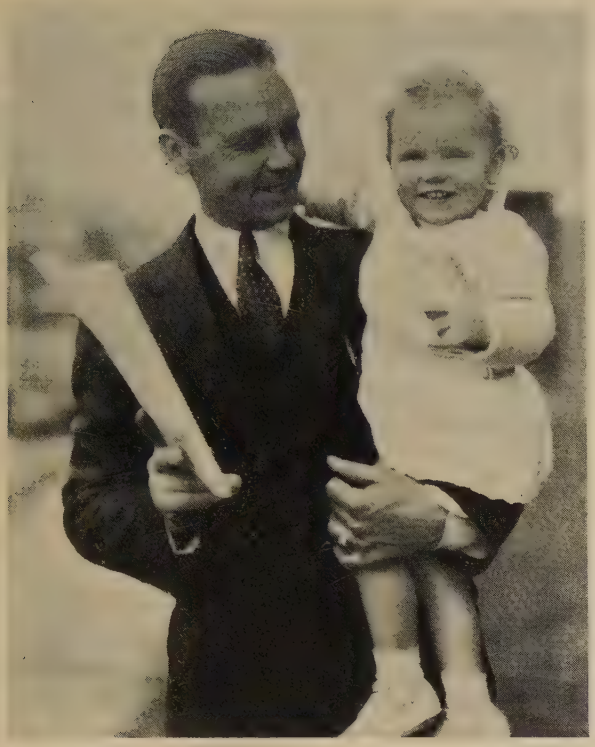
By J. O. Atkinson

"IS the Mission Board of the Southern Christian Convention interested in the hundreds, no, thousands, of boys and girls in the mountains of Virginia and North Carolina who have never listened to a church bell, entered a house of worship, or heard of a Sunday school? Would the Board care to know about these isolated groups who are growing up in ignorance of the big world outside and of the good God who created it all? All that the earnest young lady who put these questions wanted was ten minutes, which were freely granted.

"We must care for these people," said a member of the Board at the end of the hearing. "You must be our representative, and if the churches will not provide the support, we will do it out of our own pockets as individuals."

Thus was Miss Iola Hedgepeth sent forth to serve in the mountains. After a careful study of the region, she recommended that work be undertaken for a wide area in Carroll County, Virginia. The center which she selected was a few miles from Hillsville, the county seat. A day school was opened in an abandoned storehouse by the side of a mountain path on Elk Spur, where some forty to fifty unlettered children ranging in age from five to twenty-five were given their first introduction to an education. Lest the sensitive and prejudiced mountain people might suspect that some strange religious cult was seeking to gain a foothold amongst them, no religious services were held until the time arrived for a Christmas tree celebration.

For two years the school was held in the unpainted, dilapidated and wholly inadequate storehouse, until an outlay of $4000 by the Mission Board, together with much lumber and volunteer labor given by the friendly people of the community, made possible the erection of a combined schoolhouse and church. Nineteen acres of land were purchased so as to provide for future growth. Five miles away another school and church were organized, and provided with a building at a cost of $3000. A further air of permanence was given to the enterprise by the erection of an attractive parsonage (or teacherage) on the grounds at Elk Spur.



Puzzle: What can be diverting Mr. Grissom's child from the "Herald?"

In this home have lived and labored Rev. and Mrs. M. T. Sorrell, Rev. and Mrs. S. E. Madren, and, for the past two years, Rev. and Mrs. R. T. Grissom.

A girl who entered the Elk Spur school when it was first opened in 1920 but who has now grown to womanhood, has this to say concerning the early days: "Various of the Christian churches sent materials which could be used in the school, such as old books, blackboards and maps. The children were quite astonished at the arrival of a globe and asked the teacher, 'What's this big round ball for?' And many were the eyes that bulged when we were told that the earth on which we were living was like that globe. At first the pupils were so dirty that our teacher secured some of the paraphernalia for health—such as wash-pans, soap and towels—and everybody had to wash up before school could start. Many a nose came out shining and looking two or three shades lighter than when it went into the water."

After fourteen years our two schools represent an investment of $10,000 and are free of debt. The teachers are now paid by the State of Virginia. The buildings are also used for Sunday school and preaching services. The Sunday schools enroll 150 pupils, while the churches have 100 members. Although many of the older people in the community cannot read and write because of the scanty opportunities of their day, this is not true of the present generation of young people, thanks to these schools.

Since June of 1932 Rev. and Mrs. Raymond T. Grissom have occupied the parsonage and directed the activities at Elk Spur. Mr. Grissom grew up in a vigorous rural church, and in 1926 decided to enter the ministry. He attended Campbell College, and then graduated from Elon two years ago. Mrs. Grissom is a product of Campbell College who has also taken training as a nurse. For five years she was in public health work in North Carolina and West Virginia—an experience which has been invaluable in a region where physicians are rare and often exceedingly difficult to secure.

In a recent letter Mr. Grissom described their work in this fashion: "We came to Carroll County with a desire to live the Christian life and to tell those about us the old, old story of the Cross. We were both young. We thought that this entire area could be won for Christ and righteousness in a short time. We have learned that the Kingdom's work is not done in a day and that Christian achievement comes through growth. We found that health conditions were quite poor, and in this field the trained hands of Mrs. Grissom have found abundant occupation. We have come to love the people about us as neighbors, and have striven to enter into their whole life. We have conducted day schools and Bible schools and have organized women's societies and Christian Endeavors. Our greatest problem has been that of financial support. Wealth of any sort is scarce in this section. The average family of five people get along on something less than $150 a year—and yet they share with us liberally so far as their meager incomes will allow."

The tax valuation of the land around Elk Spur averages about one dollar per acre, and yet under proper cultivation the soil will produce good crops of vegetables and grains. The people are stalwart, sturdy, and strong. One of our hopes for the future is that the nineteen acres of land owned by the Mission Board of the Southern Convention may be used for the development of better agriculture and possibly some form of handicraft activity. Thus would be built up the total life of the community. The people of our mountain district are now entering so willingly into the work of social betterment, as far as their very meager resources will permit. We feel that through the Grissoms we are coworkers together with God in a very practical and helpful manner.

Troubled, Yet Triumphant

By Samuel W. Keck

How Home Missions in South Dakota are going forward in the face of unprecedented difficulties

ONLY ten years ago South Dakota claimed to have the highest per capita wealth of any state in the Union. With a very fertile soil and a rapidly expanding stock-raising industry, its future seemed most promising.

A few years later the banks began to fail, tying up millions of dollars in frozen assets. About two or three years before the financial collapse came the drought began to work havoc with our crops; each year it became more widespread; the past two years it has been so general that about two-thirds of our state has had an almost total crop failure. A year ago thousands of farmers had no feed stored up for their stock except Russian thistles on which cattle can scarcely be kept alive.

Another disaster which overtook the state was the grasshopper plague, grasshoppers leaving any small area missed by the drought as barren as if nothing had been planted. And during the last eight months terrible dust storms have been coming with increasing frequency. The soil is so dry that the wind has whipped the top of it into a fine powdery dust which begins to move whenever a gale reaches the velocity of ten or twelve miles an hour. In the four or five most severe storms the visibility at midday in any building has been almost zero. The dust actually covers everything: merchants have lost thousands of dollars in damaged goods; the work of housewives has been made much heavier. But the most serious loss has been the damage to the land. Competent authorities estimate that much of the fertility of the soil is gone and that it will take from twenty to thirty years to restore it. In places the dust drifts are as high as the fences, and in some sections there isn't a sign of any vegetation.

The most recent loss to the farmer has been the forced sale of cattle because of the lack of pasture, feed and water. During the month of June about 140,000 head of cattle were purchased by the Government and shipped out of the state. Then it was estimated that about ten thousand head were so nearly starved that they had no commercial value. When two herds of cattle in the northern part of the state were being driven to pasture and water, ten in one herd and eleven in the other died before these necessities could be found for them.

These disasters have resulted in a revolution far more serious than just a financial depression. The lives of our people have been uprooted, leaving nothing but bewilderment and despair in the hearts of many. Farms have been deserted; farm mortgages have been foreclosed until in some counties more than half the farmers have lost their lands. Unemployment has left thousands dependent entirely upon relief.

What Have the Churches Done?

I marvel at the heroic spirit of our churches in the face of such a situation. Their ministry was never needed more than it is right now, and every effort has been made to keep them open. Many are getting along by having a neighboring pastor supply them once or twice a month; not a satisfactory way of carrying on the work, but better than closing up.

No group of leaders in the state has been more loyal than our pastors. They have suffered greatly, but seldom does one of them complain. When some have been almost destitute, their own families in dire need, they have given comfort, sympathy and encouragement to others passing through deep waters. They have had to overcome the conflicts in their own lives and souls before they could calm the storms raging in the lives of others. Carrying a crushing burden, they have marched with victory in their hearts, true soldiers of Christ. Not in our generation has the ministry been tested as in this year.

The ex-schoolhouse in which Samuel J. Vernon, home missionary pastor at Edgemont, South Dakota, has organized a new church at Cheyenne River, Wyoming.

The fine work of the pastors would have been quite incomplete without the loyal coöperation of lay leaders who have rallied in an unusual way to save their churches. Where they had no money they would share their butter, eggs, meat and vegetables with their pastors so that the latter might continue to serve.

"As long as we have bread in the house, we shall have something to share with our pastor, and I am in favor of continuing the work of our church," said one layman at a meeting called to decide whether his church should close up or keep going. That was two years ago and that church has carried on, but through great sacrifice on the part of its members, who have given of the very necessities of life that it might live.

Would you expect much interest in or support of missionary work elsewhere in churches facing the question as to whether they can keep going another month?

The answer is that while the drop in the missionary giving of our churches throughout the nation was about twenty-two per cent, in South Dakota the drop was only thirteen per cent. **This was the lowest percentage of decrease of any state** in the Union except one or two where Conferences were small.

And, more amazing yet, the giving of our churches to missions showed on July first a **six per cent increase** over the giving of the same period last year! This evidences a devoted Christian spirit and a deep conviction as to the need of the church today.

An Expanding Program

The church has been forced to enlarge and adjust her program according to the changed conditions of today. To help relieve the tension and strain of the terrific burdens many are carrying many informal week-night meetings have been held with an unusual degree of success, generally in the home of one of the parishioners. Often the evening is spent in singing; or there may be a brief talk or a general discussion of some subject of current interest.

Another form of an expanded program for our rural churches is the outgrowth of a rural school for pastors promoted by the State Agricultural College at Brookings. Fourteen of our Congregational pastors have completed the three-year summer school course which confines itself to the leadership of the church in rural areas. Special emphasis is given to parish surveys, study of soil and crops, rural psychology, and social organizations and groups whose influence is affecting the life of the community; new possibilities are revealed in every community.

The

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List of union institutions in which the American Board cooperates

List of American Board schools and colleges, a line to each, with name of founder, date of founding, average enrollment

Similar list of American Board hospitals and dispensaries

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Statistical tables

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Have We Reached the End of Home Missions?

Much has been written that would lead one to believe so. We have been told that no more churches are needed and that the funds used to carry on our Home Missionary work can now be diverted to other channels.

Yet our rural churches have never faced a more challenging time than they do today. In several counties of South Dakota our Congregational Church stands as the only active church serving the entire area. One church in the Central West is alone in a little town with a parish of about 6,000 people extending forty-five miles in one direction, eighty in another and sixty-five in another. Its pastor hasn't had $100 a month to support and educate his family and to buy gas and oil, to say nothing about paying for his car, so he cannot possibly extend his ministry as he should. To make a beginning in this large field resources and personnel would have to be greatly increased.

During the last two years we have had a fine demonstration of what a highly trained and deeply consecrated pastor may give in service to a rural church through the leadership of the Rev. Dick Keithahn. His is the only church in Buffalo County, but he has not confined his work to one or two church organizations. Rather,

Monuments to Departed Hopes Dot the West

he has gone into the schoolhouses and rural communities with a rare and beautiful ministry. His program should be multiplied a thousandfold throughout the state. He is planning to return to India this fall, and for more than six months we have been looking for a leader to take up the task.

The seminaries are unable to find men who are ready to undertake such leadership. It is not an overchurched situation; it is not a cramped and limited field; it is rich in the possibilities of Christian development. Two or three men are needed but they have been unable to find one. If we are so thrilled over the "Social Gospel" why not begin here?

"WHEN CHILDREN'S FRIENDSHIPS ARE WORLD WIDE NEW AGES CAN BE GLORIFIED"

Build up a Japan Friendship Project with your boys and girls this year.

Show them America's real glory—the contributions of her many racial and national backgrounds.

The Friendship Topic for 1934-1935 is
JAPAN—ORIENTALS IN THE UNITED STATES

Send for

Mitsu, a Little Girl of Japan by Barnard and Jacobs.
For the four- and five-year-olds. 50 cents.

Little Kin Chan by Berthae Harris Converse.
Delightful stories of a Japanese child for primary children. 75 cents.

Friends in Nippon by Dorothy F. McConnell.
A series of Japan stories for Juniors. Cloth, 75 cents; paper, 50 cents.

Rainbow Bridge by Florence Crannell Means.
For Juniors. A fascinating story of the adventures of the Miyata children of Japan in America. Cloth, $1.50; paper, 75 cents.

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FOR LEADERS:—The following, all at $1.00 each, paper, 75 cents.

Kin Chan and the Crab by Berthae Harris Converse.
For leaders of primary children on Japan.

Oriental Friends in the United States by Katherine Smith Adams.
For use with primary children.

Japanese Here and There by Margaret E. Forsyth.
For use in Junior groups for friendship on *both* sides of the Pacific.

Order of the American Board, 14 Beacon Street, Boston, Mass.

One Minister to Another

By Hugh Vernon White

Suggestions for use of the new leaflet *Together We Go Forward*

THE "togetherness" of home and foreign mission work and social action are not just a matter of juxtaposition; it is an internal relatedness in aim, spirit and motivation. The unity of our peculiar Fellowship will be found in this common bond rather than in ecclesiastical authority or creedal uniformity. This joint leaflet and the unification of forces that it represents give ministers a rare opportunity to develop in their congregations a sense of larger fellowship devoid of all sectarian narrowness.

Why not preach a sermon on "New Frontiers?" "Today geographical considerations are less significant than problems in human relationships and the moral frontiers created by social and economic issues." The most important and dangerous new frontier is that of social and economic reconstruction. Shall it be left to the groups who seek only economic justice and throw overboard all the spiritual and cultural gains of an at least partly Christian civilization as they guide their wagon trains across the prairie to the promised land? Or shall those who cherish the moral and spiritual ideals bring their spirit and aim to the new venture? As Home Missions followed the trek westward more than half a century ago, so today their service needs the supplementation of a new technique of Christian action on the new frontiers. This has grown out of the earlier work and is needed to crown it with its promise of the earlier years.

Foreign missions have been re-thought; they are being re-formed; but now they must fall back upon a deepening of the Christian life in the homeland to make their message convincing to the world. "The only proper and effective fulcrum upon which we can base our effort for a more Christian world is a more Christian America." Home Missions and Social Action must undergird the foreign work. It is now up to the Church at home!

The leaflet, by its form, indicates the functionally central position of the state conferences in the life and work of the denomination. They are not overhead authorities, but open channels for the churches to the nation and the world and for the world and the nation to the churches. Some simple facts are often very

NINE NEW BOOKS

For the Year's Reading and Study

on

Japan–Orientals in Our Land

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Suzuki Looks at Japan by Willis C. Lamott.

An account of the life, problems and philosophy of a typical educated present-day Japanese. Cloth, $1.00; paper, 60 cents.

World Tides in the Far East by Basil Mathews.

Written for university students. Japan against the background of the present Oriental situation. Cloth, $1.00; paper, 60 cents.

Christ and Japan by Toyohiko Kagawa.

Called by many the world's greatest Christian leader, Kagawa gives here much food for thought and a new slant on his own country. Cloth, $1.00; paper, 50 cents.

Orientals in American Life by Albert W. Palmer, President of Chicago Theological Seminary.

A unique study from experience and recent investigation of our "Oriental problem." Cloth, $1.00; paper, 60 cents.

Japanese Women Speak by Michi Kawai and Ochimi Kubushiro.

A message to the Christian women of America from the Christian women of Japan. Cloth, $1.00; paper, 50 cents.

Typhoon Days in Japan by Robert Steward Spencer.

To present Japan to young people. Cloth, $1.00; paper, 60 cents.

Out of the Far East by Allan A. Hunter.

One of our Californian Congregational pastors close to young people of all denominations and races, discusses the possibilities of inter-racial understanding and friendship in America. Cloth, $1.00; paper, 60 cents.

Japan and Her Peoples by Ethel M. Hughes.

A very useful little book prepared for intermediates, but full of information for all on life in the average Japanese family. Cloth, $1.00; paper, 60 cents.

Gold Mountain by Philip F. Payne.

A book of romantic stories of the Orientals who have helped to make our America. Cloth, $1.00; paper, 60 cents.

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interesting to a congregation such as: the name of the state superintendent; where his office is; any member or members of the state board of directors that will be known to the congregation; the amount of the state conference budget and the funds that go through it to the national societies; some of the work being done by the state conference. People do not know these things but if they are told interestingly it makes them feel that they are a part of a larger whole.

A simple, factual but interesting account of the national societies, and what they do with enough specific detail to clothe the outline is also good. I have tried this many times and have been astonished at the interest shown. Our people in the main don't know anything about these things, but can easily be interested in them.

Note the definition of "evangelism" in the middle of column three. " . . . bringing men and women and little children into fellowship with God *and with one another* through Jesus Christ our Lord." This sounds something like Jesus' statement of the two great commandments. Have we not too much thought of evangelism as bringing men to God but with little thought of "one another," assuming that that would naturally follow? This puts "one another" into the primary response. Is not true Christian "social action" effective social evangelism?

"Ideas and ideals are not enough."

"To be effective, ideals must have implements."

The organized work of home missions and foreign missions supply an implementation for the power and idealism of our churches. The great task given to the Council for Social Action is the forging of new implements for our ideals in the basic relationships of our common life. It is the concern of the whole church that these implements should be used and that the new ones shall be good and effective.

"God needs men, money and time to do His work, but the greatest of these is men." There is more than happy phrasing in this pregnant line. It states the primacy of *men* in what God does in the world; it makes money a means to spiritual ends and not just a medium of exchange for material use, and it suggests that after all that men can do and all that their money can effect we must leave the result with God who through other men and in His own time will work out His purposes. The strength, the glory and the deeper meaning of our work for the Kingdom of God in the earth lies in this basic fact that it is God's work.

Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

Older groups of young people (and adults) will find two new books useful as the basis for thoughtful study. Both are disturbing. The first is a closeup study of boys and girls "on the road" *Boy and Girl Tramps of America*, by Thomas Minehan (Farrar and Rinehart, $2.50). The other is a work of fiction, an excellent presentation of the problem of old age in a day of changing standards and of uncertain income: *Years Are So Long*, by Josephine Lawrence (Stokes, $2.50.)

* * *

Some older young people, as well as adult classes, would find it very profitable to listen to the University of Chicago Round Tables, broadcast at 12:30 P.M., eastern time. These informal discussions of current problems could be made the basis for further study and discussion by church groups.

* * *

October 21 is the Sunday when the inter-faith campaign against indecent movies is to be presented to the churches. Most young people will not be ready to join any such campaign without a study of the whole movie problem. This means that it would be well to precede this presentation by a three- or four-week investigation. Three pieces of material will be helpful: the first is Forman's, *Our Movie Made Children* (the summary of the thorough investigation made by the Payne Fund); the second is Fred Eastman's *Your Child and the Movies* (ten cents, from *The Christian Century*, 440 S. Dearborn St., Chicago); the third is a study unit issued by the Epworth League, *How Shall We Choose Movies*, by Elizabeth Pollard (fifteen cents from the Pilgrim Press).

* * *

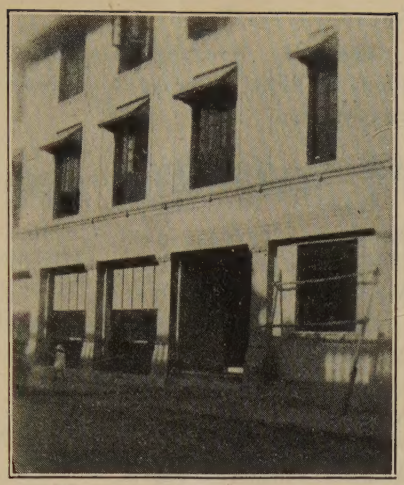
The problem of exemption from compulsory military drill is a live one with many students. An excellent collection of resource material and of discussion technique has been assembled by the Epworth League (740 Rush St., Chicago, Ill.) especially for use among their Ohio groups. It is called, *Shall Conscientious Objectors of Ohio be Exempt from Military Drill?* Send ten cents with your order.

A Man's Job for Manshardt

Dr. Clifford Manshardt of the Nagpada Neighborhood House of Bombay has just been given an unusual opportunity for public service along a very important line. At the request of the trustees of a trust fund (some fifteen million dollars left by the late Sir Dorabji Tata for charitable purposes) he has assumed the direction of the fund for six months—a trial period to see how it

fits in with his own Nagpada House work. This responsibility was laid upon him by the Parsi trustees after he had surveyed the situation for them and made a report on the most effective way of utilizing the money.

About six lakhs a year will come from this fund for social and educational purposes, though there is no restriction placed upon the use of the principal. Large plans are on foot, and if Dr. Manshardt finds that handling this fund does not interfere with his regular work in the Neighborhood House, he will be able to do for India an unusual service. He and his associates have a real opportunity of demonstrating the social use of accumulated capital.



Nagpada Neighborhood House, Bombay

Our Artist

The artist who painted the original from which we derive our cover is **Henry Orne Rider** who resides at 36 Islington Road, Auburndale, Massachusetts. For over thirty years this fellow Congregationalist has stood high among the artists of Boston. He first studied art in the studio of Charles Sanderson, then a well known water-color painter in Boston. He also took private lessons under Professor Bartless, director of the Normal Art School of Boston. Later he studied in the Cowes Art School of Boston under the direction of Tomaso Jouglaras of Italy. In Paris he took courses in the Ecole des Beaux Arts and the Academie Julien. He also studied in the Boston Museum of Fine Arts under Benjamin Chempeny.

Mr. Rider in recent years has been a member of the American Art Club in Paris, the Boston Art Club, the Copley Society of Artists, the Gloucester Society of Artists, the Rockport Art Club, and the Business Men's Art Club.

Our artist is modest to a degree, a man of great kindliness of spirit and quite poetical in his sensing and interpretation of reality. Probably his best art is shown in his portrayal

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of New England historical subjects, like old bridges and his Gray Day on the Charles at Waban. At the same time he has shown great aptitude for sea scenes. This may have been due to the many voyages he took with his father, a sea captain, and to the spiritual traditions of a Salem family famous in early shipping days.

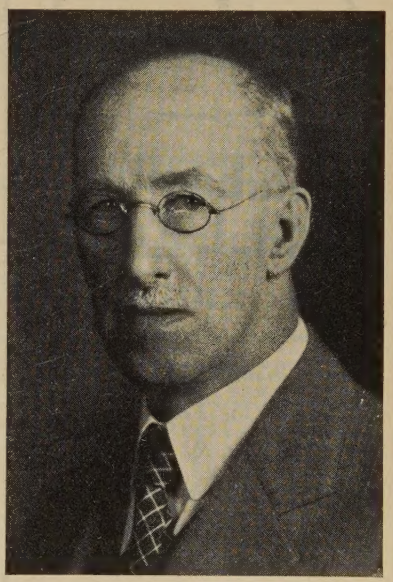

Photo by Falk, Boston

His paintings are products of years of careful study and are very suggestive for their spiritual quality.

Mr. Rider is a youthful soul of seventy-four years.

The Chronicle

Furloughs Authorized

June 29. Miss Edith J. Fuller of the East Africa Mission, beginning in October, 1934.

July 10. Dr. and Mrs. Percy T. Watson of the North China Mission, in the summer of 1934.

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Sailed for the Field

August 18. From New York, Mrs. Emily R. Block, returning to the Near East Mission.

Arrivals on the Field

August 3. At Istanbul, en route to Merzifon, Turkey, Miss Caroline Goodsell, to teach in the Girls' School, Merzifon.

August 19. At Lobito, West Africa, Miss Florence C. Malcolm, returning to Chilesso, West Central Africa Mission.

Arrivals from the Field

July 16. In New York, Mr. Robert J. Greef of Talas, Turkey.

July 18. In New York, Miss Dora F. Shank of Adana, Turkey.

July 27. In Los Angeles, Miss Helen L. Kintner of Peiping, North China.

July 29. In Montreal, Canada, Rev. and Mrs. Edward B. Haskell of Pordim, Bulgaria.

August 00. In Spencer, Massachusetts, Mr. Lyle S. Shelmidine of the American College, Tarsus, Turkey.

August 1. In San Francisco, Rev. and Mrs. Henry J. Bennett of Tottori, Japan.

August 8. In New York, Miss Bertha L. Campbell of Athens, Greece.

August 14. In Vancouver, B. C., Mrs. George W. Shepard of the Shaowu Mission.

Births

June 29. At Peiping, North China, a son, John Stuart, to Dr. and Mrs. Hugh L. Robinson of the North China Mission.

July 6. At Ann Arbor, Michigan, a son, Donald Elton, to Rev. and Mrs. Harry R. Meyering of Tarsus, Turkey.

August 5. At Ahmednagar, India, a daughter, Dorothea Lois, to Rev. and Mrs. Winfield Q. Swart of the Marathi Mission.

Marriage

August 1. At Richmond, Massachusetts, Miss Rachel P. Barnes, formerly of the Marathi Mission, and Mr. Thomas H. Loach of Changsha, China.

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The Outcome of the Fiscal Year

IT is a real satisfaction to announce that the American Board came through the fiscal year which ended August 31, 1934, as had been planned by the budget. This means that the receipts covered the expenditures and provided $25,000 for debt reduction. The amount of the debt is now $136,713.03, and this is the first year since 1928 that the Report of the Treasurer at the closing of the fiscal year has not reported an increase in the accumulated debt.

We know that the friends of the Board and especially those who made their personal gifts during the summer will rejoice with us that we were able to make this achievement. If it had not been for these individual gifts which totalled almost the amount of last year, we would not have had this happy outcome. The officers of the Board wish again to record their deep appreciation of the loyalty and generosity of this group of friends.

Another factor that contributed to the outcome of the year was the reduction of expenditures which was carried out to within two-tenths of 1 per cent of the amount set in the budget last fall. The total expenditures for field work for 1933–34 was $1,091,558.51 compared with $1,287,649.72 the previous year. The saving on exchange in China and Japan was much less, so the net cost of the work was $1,006,730.57 as compared with $1,088,458.88 the previous year. The less favorable exchange situation has necessitated larger cuts in appropriations. Home expenditures of administration and promotion for the year just closed were $188,499.32 as compared with $218,610.96 in the previous year. Economies and cuts have been put into effect at home as well as abroad.

A third factor that has helped the favorable outcome this year is the use of proceeds of property sales and capital funds. It was seen last fall that it would be impossible to balance the budget even with the cuts if we relied only on the regular sources of income. The Board had to face the expense of bringing missionaries home to America and helping them find positions in this country. In many of the institutions abroad commitments had been entered into that made it impossible to immediately reduce or eliminate appropriations. The only alternative was to use proceeds of property sales and funds that were at the discretion of the Prudential Committee to supplement the regular income and so meet the budgeted appropriations and also provide the $25,000 for the deficit that had been ordered by the Annual Meeting at Montclair. It was therefore planned to call on $54,836 from property sales and $93,829.71 from building and other funds over which the Prudential Committee had full control. Among these funds was the Mrs. Albert Bowker fund established by the Woman's Board at the time of the merger. The Woman's Board voted to allow the Prudential Committee to use up to $25,000 from this fund if necessary to balance the budget. At the time the budget was adopted it was estimated that $19,329.71 would be necessary to do this. When the books were closed the sum of $19,507.32 was actually used and thus the accounts were closed with all expenditures met and the $25,000 applied to the deficit.

On page 458 is given a table showing the comparative receipts for the year 1932–33 and 1933–34.

Altogether the officers of the Board have reason to be very grateful for the outcome of the year. We know that it will be a source of real joy and satisfaction to the readers of the HERALD that the old debt has not been increased but has been somewhat reduced. It gives us new courage as we face the problems of the year ahead.

During the coming year the process of withdrawals and reductions is going on in order that the expenditures be brought down to a total that can be met from regular income. The use of proceeds of property sales will be necessary to some extent, but we are near the end of this resource and the budget must be on a basis that can be met from regular income. We must count on the churches and individual donors to strengthen these regular resources in order not only to put the Board's finances on a solid basis, but also to repair some of the damage caused by the drastic retrenchment program. These present days call for every possible activity that will bring the spirit of Christian reconciliation into the relations between the different peoples of the world, and an advance in the resources of the Board would mean that new opportunities for this kind of service could be entered upon.

American Board Receipts	*1932–33*	*1933–34*
Churches	$584,542.32	$495,015.94
Individuals	108,693.72	103,926.09
Legacies and Matured Conditional Gifts	297,324.78	254,328.27
Income General Permanent Fund	34,783.53	33,858.44
Miscellaneous Income	168,996.23	174,444.00
Property Sales		53,361.14
Use of Funds	52,969.94	105,296.01
	$1,247,310.52	$1,220,229.89

HAROLD B. BELCHER, *Treasurer American Board.*

Apportionment Receipts

(For January—September, Inclusive, 1934)

	1934		*1933*		*Gain*	*Loss*	
American Board		$294,297		$336,934			$42,637
Home Boards							
Am. Miss. Assn.	$41,584		$47,570			$5,986	
Extension Boards	81,379		91,196			9,817	
Ed. Ministerial Rel.	34,070*		37,817**			3,747	
Edn. & Foundation	31,147		35,082			3,935	
Federal Council	1,666		1,427		$239		
		189,846		213,092			23,246
State Conferences and Home Missionary Societies		182,865		198,314			15,449
Total		667,008		748,340			81,332
Loss							81,332

*Includes $29,334 reported by Department of Apportionment Receipts, and $4,736 reported by three states for 1934, used by their own Boards for Ministerial Relief.

**Includes $33,133 reported by Department of Apportionment Receipts, and $4,684 reported by three states for 1933, used by their own Boards for Ministerial Relief.

During the first nine months of 1933, apportionment receipts declined 28.9 per cent; for this year the loss during the same period is 10.9 per cent.

We are not slipping as fast as we were, but we are still slipping.

An analysis of the returns from the different states shows that the location of the loss is shifting. The mid-west states from Ohio to Kansas are doing much better than a year ago. Some have made positive gains in giving; others are holding their own, while such losses as are reported are small in amount. On the other hand the industrial states of the Atlantic seaboard show a sharp decline—and this is the area from which the largest share of our receipts come.

An interesting comment comes from the superintendent of one of the states which has shown a sharp decline. "The great difficulty is not with our smaller churches. For the first six months fifty-two churches made an increase, two held their own, and thirty-six declined. This looks pretty good—only the losses have come in our larger churches. A church which four years ago gave $10,000 will not give more than $1,000 this year.

The next three months promise to be fateful both for the nation and our missionary interests. There is still a chance to greatly reduce or even wipe out the losses so far recorded. And we know that both pastors and people will do their best.

JOHN R. SCOTFORD, *Acting Executive Secretary of The Commission on Missions.*